

THE  
CONFESSION  
OF  
FAITH

*And the*  
LARGER and SHORTER  
CATECHISME,

First agreed upon by the As-  
sembly of Divines at  
*Westminster,*

And now appointed by the Ge-  
nerall Assembly of the Kirk of *Scotland* to  
be a part of Uniformity in Religion between  
the Kirks of Christ in the three Kingdomes.

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The ACT of the  
GENERALL ASSEMBLY  
Approving the  
*Confession of Faith,*

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EDINBURGH 27. August, 1647.  
*Antemeridien.* Sess. XXIII.

**A** Confession of Faith for the Kirks of God in the three Kingdomes, being the chiefeſt part of that Uniformity in Religion Which by the Solemne League and Covenant we are bound to endeavour; And there being accordingly a Confession of Faith agreed upon by the Assembly of Divines ſitting at Weſtminſter, with aſſiſtance of Commiſſioners from the Kirk of Scotland; which Confession was ſent from our Commiſſioners at London to the Commiſſioners of the Kirk met at Edinburgh in January laſt, and hath been in this Aſſembly twice publiſhly read over, examined, and conſidered; Copies thereof being alſo Printed, that it might be particularly peruſed by all the Members of this Aſſembly, unto whom frequent intimation was publiſhly made, to put in their doubts and objections if they had any; And the ſaid Confession being upon due examination thereof found by the Aſſembly to be moſt agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worſhip, Discipline, and Government of this Kirk. And laſtly, it being ſo neceſſary and ſo much longed for, That the ſaid Confession be with all poſſible diligence and expedition approved and eſta bliſhed in both Kingdomes, as a principall part of the intended Uniformity in Religion, and as a ſpeciall meanes for the more effectually ſuppreſſing of the many dangerous Errours and Hereſies of theſe times; The Generall Aſſembly doth therefore after mature deliberation agree unto and approve the ſaid Confession as to the truth of the matter (judging it to be moſt orthodox and grounded upon the Word of God) and alſo as to the point of Uniformity, Agreeing for our part that

It be a common Confession of Faith for the three Kingdomes. The Assembly doth also blesse the Lord, and thankfully acknowledge his great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both Kingdomes; which we look upon as a great strengthening of the true Reformed Religion against the common enemies thereof. But lest our intention and meaning be in some particulars misunderstood, It is hereby expressly Declared and Provided, that the not mentioning in this Confession the severall sorts of Ecclesiasticall Officers and Assemblies, shall be no prejudice to the Truth of Christ in these particulars to be expressed fully in the Directory of Government. It is further Declared, that the Assembly understandeth some parts of the second Article of the thirty one Chapter, onely of Kirks not settled or constituted in point of Government; And that although in such Kirks, a Synod of Ministers and other fit persons may be called by the Magistrates authoritie and nomination without any other Call, to consult and advise with about matters of Religion; And although likewise the Ministers of Christ without delegation from their Churches, may of themselves, and by vertue of their office meet together Synodically in such Kirks not yet constituted; Yet neither of these ought to be done in Kirks constituted and settled: It being alwayes free to the Magistrate to advise with Synods of Ministers and ruling Elders meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occasionally and pro re nata; It being also free to Assemble together Synodically, as well pro re nata, as at the ordinary times upon delegation from the Churches, by the intrinsicall power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate to the detriment of the Church withhold or deny his consent, the necessity of occasionall Assemblies being first remonstrate unto him by humble supplication.

A. Ker.

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First agreed upon by the Assembly of Divines at *Westminster*.

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CHAP. I.

*Of the holy Scripture.*

**A**lthough the light of Nature, and the works of Creation and Providence do so far manifest the Goodnesse, Wisdome, and Power of God, as to live men unexcusable; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church; and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world; to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former wayes of Gods revealing his Will unto his people, being  
now

now ceased. Rom. 2. 14, 15. Rom. 1. 19, 20. Psal. 19. 1, 2, 3. Rom. 1. 32. with chap. 2. 1. 1 Cor. 1. 21. 1 Cor. 2. 13, 14. Heb. 1. 1. Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Matth. 4. 4, 7, 10. Isai. 8. 19, 20. 2 Tim. 3. 15. 2 Pet. 1. 19. Heb. 1. 1, 2.

17. Under the name of Holy Scripture, or the Word of God written; are now contained all the Books of the Old and New Testament, which are these:

## *Of the Old Testament.*

**G**enesis  
**E**xodus  
 Leviticus  
 Numbers  
 Deuteronomie  
 Joshua  
 Judges  
 Ruth  
 I. Samuel  
 II. Samuel  
 I. Kings  
 II. Kings  
 I. Chronicles  
 II. Chronicles  
 Ezra  
 Nehemiah  
 Esther  
 Job  
 Psalmes  
 Proverbs

Ecclesiastes  
 The Song of  
 Songs  
 Isaiiah  
 Jeremiah.  
 Lamentations  
 Ezekiel  
 Daniel  
 Hosea  
 Joel  
 Amos  
 Obadiah  
 Jonah  
 Micah  
 Nahum  
 Habbakkuk  
 Zephaniah  
 Haggai  
 Zechariah  
 Malachi.

# Of the New Testament.

The Gospels according to

**M**atthew

Mark

Luke

John

The Acts of the  
Apostles

Pauls Epistles to the  
Romanes

Corinthians I.

Corinthians II.

Galatians

Ephesians

Philippians

Colossians

Thessalonians I.

Thessalonians II.

To Timothy I.

To Timothy II.

To Titus

To Philemon

The Epistle to the  
Hebrews.

The Epistle of  
James

The first and se-  
cond Epistles of  
Peter

The first, second,  
and third Epistles  
of John

The Epistle of  
Jude

The Revelation of  
John.

All which are given by inspiration of God, to be the Rule of  
faith and life. Luke 16. 29, 31. Eph. 2. 20. Rev. 22. 18,  
19. 2 Tim. 3. 16.

III. The Books commonly called Apocrypha, not be-  
ing of Divine inspiration, are no part of the Cannon of the  
Scripture; and therefore are of no authority in the Church  
of God, nor to be any otherwise approved, or made use of,  
than other humane Writings. Luke 24. 27, 44. Rom. 3. 2.  
2 Pet. 1. 21.

IV. The authority of the Holy Scripture, for which it  
ought



ought to be beleaved and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God. 2 Pet. 1. 19. 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thes. 2. 13.

V. We may be moved and induced by the Testimony of the Church to an high and reverend esteem of the holy Scripture. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the majesty of the stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts. 1 Tim. 3. 15. 1 John 2. 20. 27. John 16. 13, 14. 1 Cor. 2. 10, 11, 12. Isai. 59. 21.

VI. The whole Councell of God concerning all things necessary for his own Glory, mans salvation, Faith, and Life, is either expressly set downe in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Neverthelesse we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature and Christian prudence, according to the generall Rules of the Word, which are alwayes to bee observed. 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thess. 2. 2. John 6. 45. 1 Cor. 2. 9, 10, 12. 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all, yet those things which are necessary, to be known, believed, and observed for salvation, are so

so clearly propounded and opened in some place of Scripture or other, that not onely the Learned, but the unlearned, in a due use of the ordinary meanes, may attain unto a sufficient understanding of them. 2 Pet. 3. 16. Psal. 119. 105 130.

VIII. The Old Testament in Hebrew ( which was the Native Language of the people of God of old , ) and the New Testament in Greek , ( which at the time of the writing of it was most generally known to the Nations ) being immediatly enspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentick ; so as, in all Controversies of Religion , the Church is finally to Appeale unto them. But, because these Originall Tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded , in the fear of God , to read and search them, therefore they are to be translated into the vulgar Language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner ; and, through patience and comfort of the Scriptures , may have hope. Mat. 5. 18. Isai 8. 20. Acts 15. 15. John 5. 39, 46. John 5. 39. 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28. Col. 3. 16. Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it self: and therefore, when there is a Question about the true and full sense of any Scripture ( which is not manifold , but one ) it must be searched and known by other places that speak more clearly. 2 Pet. 1. 20. 21 Acts 15. 15, 16.

X. The Supreme Judge by which all Controversies of Religion are to bee determined, and all Decrees of Councils, Opinions of Ancient Writers. Doctrines of men, and private spirits, are to be examined ; and, in whose Sentence we are to rest ; can be no other but the Holy Spirit speaking in the Scripture. Matth. 22. 29, 31. Ephes. 2. 20. with Acts 28. 25.



## CHAP. II.

*Of GOD, and of the holy Trinity.*

**T**Here is but one onely, living, and true God: who is infinite in Being and Perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternall incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the Counsell of his own immutable and most righteous will, for his own glory; most loving, gracious, mercifull, long-suffering, abundant in goodnesse and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him; and with all, most just and terrible in his judgements, hating all sin, and who will by no meanes clear the guilty. Deut. 6. 4. 1 Cor. 8. 4; 6. 1 Thes. 1. 9. Jer. 10. 10. Job. 11. 7, 8, 9. Job. 26. 14. John. 4. 24. 1 Tim. 1. 17. Deut. 4. 15, 16. John 4. 24. with Luke 24. 39. Acts 14. 11, 15 Jam, 1. 17. Mal. 3. 6. 1 Kings 8. 27. Jer. 23. 23, 24. Psal. 90. 2. 1 Tim. 1. 17. Psal. 145. 3. Gen. 17. 1. Rev. 4. 8. Rom. 16. 27. Ita. 6. 3, Rev. 4. 8. Psal. 115. 3. Exod. 3. 14. Eph. 1. 11. Prov. 16. 14. Rom. 11. 36. 1 John 4. 8, 16. Exod. 34. 6, 7. Heb. 11. 6. Neh. 9. 32, 33. Psal. 5. 5, 6. Nah. 1. 2, 3. Exod. 34. 7.

**I**I. GOD hath all life, glory, goodnesse, blessednesse, in, and of himself; and is alone in, and unto himself al sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but onely manifesting his own glory, in, by, unto, and upon them: He is the alone Founrain of all Being, of whom, through whom, and to whom are all things; and hath most Sovereigne Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from Angels and men, and every other creature, whatsoever worship,

ship, service, or obedience he is pleased to require of them. John 5. 26. Acts 7. 2. Psal. 119. 68. 1 Tim. 6. 15. Rom. 9. 5. Acts 17. 24, 25. Job. 22. 2, 3. Rom. 11. 36. Rev. 4. 11. 1 Tim. 6. 15. Dan. 4. 25, 35. Heb. 4. 13. Rom. 11. 33, 34. Psal. 147. 5. Acts 15. 18. Ezek. 11. 5. Psal. 145. 17. Rom. 7. 12. Rev. 5. 12, 13, 14.

III. In the Unity of the Godhead there be Three Persons of one substance, power, and eternity; God the Father God the Son, and God the Holy Ghost. The Father is of, none, neither begotten, nor proceeding: The Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son. 1 John 5. 7. Mat. 3. 17, 17. Mat. 28. 19. 2 Cor. 13. 14. John. 1. 14, 18. John 1. 15, 26. Gal. 4. 6.

## CHAP. III.

### *Of GODS Eternall Decree.*

**G**OD from all eternity did, by the most wise and holy Counsell of his own Will, freely, and unchangeably ordain whatsoever comes to passe: yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established. Eph. 1. 11. Rom. 11. 33, Heb. 6. 17. Rom. 9. 15, 18. Iam. 1. 13, 17. 1 John 1. 5. Acts 2. 23. Mat. 17. 12. Acts 4. 27, 28. Iob. 19. 11. Prov. 16. 33.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions. Acts 15. 18. 1 Sam. 23. 11, 12. Mat. 11. 21. 23. Rom. 9. 11, 13, 16, 18.

III. By the Decree of God, for the manifestation of his Glory, some men and Angels are predestinated unto everlasting life, and others fore ordained to everlasting death. 1 Tim. 5. 21. Mat. 25. 41. Rom. 9. 22, 23. Eph. 1. 5. 6. Prov. 16.

IV. These Angels and men thus predestinated and fore-ordained, are particularly, and unchangeably designed, and

their number is so certain, and definite, that it cannot be either encreased or diminished. 2 Tim. 2. 19. Iohn 13. 18.

V. Those of man-kinde that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen, in Christ, unto everlasting glory, out of his meer free grace and love, without any foresight of Faith, or Good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious Grace. Eph. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Thes. 5. 9. Rom. 9. 11. 13, 16. Eph. 1. 4, 9. Eph. 1. 6, 12.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his will, fore-ordained all the meanes thereunto. Wherefore they who are Elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect onely. 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Thess. 2. 13. 1 Thess. 5. 9, 10. Tit. 2. 14. Rom. 8. 30. Eph. 1. 5. 2 Thess. 2. 13. 1 Pet. 1. 5. Joh. 17. 9. Rom. 8. 28. to the end. John. 6. 64, 65. John 10. 26. Iohn 8. 47. 1 Iohn 2. 19.

VII. The rest of mankinde God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his Sovereigne Power over his creatures, to passe by: and, to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice. Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2. 19, 20. Iude v. 4. 1 Pet. 2. 8.

VIII. The doctrine of this high Mystery of Predestination is to be handled with speciall prudence and care, that men attending the Will of God revealed in his Word, and yeelding obedience thereunto, may from the certainty of their effectuall Vocation, be assured of their eternall Election.

So

So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence. and abundant consolation to all that sincerely obey the Gospell. Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. 2 Pet. 1. 10. Eph. 1 6. Rom. 11. 33. Rom. 11. 5, 6, 20. 2 Pet. 1. 10. Rom. 8. 33. Luke 10. 20.

CHAP. IV.

*Of Creation.*

**I**T pleased God the Father, Son, and holy Ghost, for the manifestation of the glory of his eternall power, wisdom, and goodnesse, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good. Heb. 1. 2. John. 1. 2, 3. Gen. 1. 2. Job 26. 13. Job. 33. 4. Rom. 1. 20. Jer. 10. 12. Psal. 104. 24. Psal. 33. 5, 6. Gen. 1 chap. Heb. 11. 3. Col. 1. 16. Acts 17. 24.

**I**I. After God had made all other Creatures, he created Man, male and female, with reasonable and immortall soules, indued with knowledge, righteousness, and true holinesse, after his own Image, having the Law of God written in their hearts, and power to fulfill it: and yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evill, which whiles they kept, they were happy in their Communion with God, and had Dominion over the Creatures. Gen. 1. 27. Gen. 27. with Eccles. 12. 7. and Luk. 23. 43. and Matth. 10. 28. Gen. 1. 26. Col. 3. 10. Eph. 4. 24. Rom. 2. 14, 15. Eccles. 7. 29. Gen. 3. 6. Eccles. 7. 29. Gen. 2. 27. Gen. 3. 8, 9, 10, 11, 23. Gen. 1. 26. 28.

CHAP. V.

*Of Providence.*

**G**OD the great Creator of all things doth uphold, direct, dispose, and govern all creatures, actions, and things

things, from the greatest even unto the least, by his most wise and holy Providence, according to his infallible foreknowledge, and the free, and immutable counsell of his own Will, to the praise of the glory of his wisdom, power, justice, goodnesse, and mercy. Heb. 1. 3. Dan. 4. 34, 35. Psal. 135. 6. Acts 17. 25, 26, 28. Job. 38, 39, 40, 41. chapters Mat. 10. 29, 30, 31. Prov. 15. 3. Psal. 104. 24. Psal. 145. 17. Acts 15. 18. Psal. 94. 8, 9, 10, 11. Eph. 1. 11. Psal. 33. 10, 11. Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Psal. 145. 7.

I. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably, and infallibly: yet, by the same Providence, he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently. Acts 2. 23. Gen. 8. 22. Jer. 31. 35. Exod. 21. 13, with Deut. 19. 5. 1 Kings 22. 28, 34. Isa. 10. 6, 7, 44.

III. God, in his ordinary Providence maketh use of meanes, yet is free to work without, above, and against them at his pleasure. Acts 27. 31, 44. Isa. 55. 12, 11. Hos. 2. 21, 22. Hos. 1. 7. Mat. 4. 4. Job. 34. 10. Rom. 4. 19, 20, 21. 2 Kings 6. 6. Dan. 3. 27.

IV. The almighty power, unsearchable wisdom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it self to the first Fall, and all other sins of Angels and Men, and that not by a bare permission, but such as hath joined with it a most wise and powerfull bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin. Rom. 11. 32, 33, 34. 2 Sam. 24. 1. with 1 Chron. 21. 1. 1 Kings 22. 22, 23. 1 Chron. 10. 4, 13, 14. 2 Sam. 16. 10. Acts 2. 23. Acts 4. 27, 28. Acts 14. 16. Psal. 76. 10. 2 Kings 19. 28. Gen. 50. 20. Isa. 10. 6, 7, 12. Jam. 1. 13, 14, 17. 1 John 2. 16. Psal. 50. 21.

V. The most wise, righteous, and gracious God doth oftentimes



oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled: and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends. 2 Chron. 32. 25, 26, 31. 2 Sam. 24. 1. 2 Cor. 12. 7, 8, 9. Psal. 73. throughour. Psal. 77. 1, 10, 12. Mark 14. 66, to the end: with John 21. 15, 16, 17.

V I. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sins doth blinde and harden, from them he not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but, sometimes also withdraweth the gifts which they had; and exposeth them to such objects as their corruption makes occasions of sin: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to passe that they harden themselves, even under those meanes, which God useth for the softning of others. Rom. 1. 23, 26, 28. Rom. 11. 7, 8. Deut. 29. 4. Matth. 13. 12. Mat. 25. 29. Deut. 2. 30. 2 Kings 8. 12, 13. Psal. 81. H. 12. 2 Theff. 2. 10, 11, 12. Exod. 7. 3. with Exod. 8. 15. 32. 2 Cor. 1. 15, 16. Isa. 8. 14. 1 Pet. 2. 7, 8. Isa. 6. 9, 10. with Acts 28. 26, 27.

V I I. As the providence of God doth in generall; reach to all Creatures; so after a most speciall manner, it takeeth care of his Church, and disposeth all things to the good thereof. 1 Tim. 4. 10. Amos 9. 8. 9. Rom. 8. 28. Isa. 43. 3, 4, 5, 14.

C H A P. V I.

*Of the Fall of Man, of Sin, and of the Punishment thereof.*

**O**ur first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin, God was pleased, according to his wise and holy

holy counsell to permit, having purposed to order it to his ownglory. Gen. 3. 13. 2 Cor. 11. 3. Rom. 11. 32.

II. By this sin they fell from their originall righteousnesse and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. Gen. 3. 6, 7, 8. Eccles. 7. 29. Rom. 3. 23 Gen. 2. 17. Eph. 2. 1. Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10. to 19.

III. They being the root of all man kinde, the guilt of this sin was imputed, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation. Gen. 1. 27, 28. and Gen. 2. 16, 17. and Acts 17, 27. with Rom. 11. 12, 15, 16, 17, 18, 19. and 1 Cor. 15. 21, 22. 45. Psalm 51. 5. Gen. 5. 3. Job. 14. 4. Job 15. 14.

IV. From this originall corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evill, do proceed all actuall transgressions. Rom. 5. 6. Rom. 8. 7. Rom. 7. 18. Col. 1. 21. Gen. 6. 5. Gen 8. 21. Rom. 3. 10, 11, 12. Lam. 1. 14, 15. Eph. 2. 2, 3. Mat. 15. 19.

V. This corruption of nature during this life, doth remain in those that are regenerated: and, although it be, through Christ, pardoned, and mortified, yet both it self, and all the motions thereof are truly and properly sin. 1 Iohn 1. 8, 10. Rom. 7. 14, 17, 18, 23. Lam. 3. 2. Prov. 20. 9. Eccles. 7. 20. Rom. 7. 5, 7, 8, 25. Gal. 5. 17.

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all miseries spirituall, temporal, and eternall. 1 Iohn 3. 4. Rom. 2. 15. Rom. 3. 9. 19. Ephes. 2. 3. Gal. 3. 10. Rom. 6. 23. Ephes. 4. 18. Rom. 8. 20. Lam. 3. 39. Mat. 25. 41. 2 Thess. 1. 9.



CHAP. VII.

*Of Gods Covenant with Man.*

**T**He distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessednesse and Reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant. Isa. 40. 13, 14, 15, 16, 17. Job 9. 32, 33. 1 Sam. 2. 25. Plal. 113. 5, 6. Psal 100. 2, 3. Job 22. 2, 3. Job 35. 7, 8. Luke 17. 10. Acts 17. 24, 25.

**I I.** The first Covenant made with Man, was a Covenant of Works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personall obedience. Gal. 3. 12. Rom. 10. 5. Rom. 5. 12. to 20. Gen. 2 17. Gal. 3. 10.

**I I I.** Man, by his Fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him that they may bee saved, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to beleve. Gal. 3. 21. Rom. 8. 3. Rom. 3. 20, 21. Gen. 3. 15. Isa. 42, 6. Mark 16. 15, 16. John 3. 16. Rom. 10. 6, 9. Gal. 3 11. Ezek. 36. 26, 27. Iohn 6. 44, 45.

**I V.** This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Iesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed. Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor. 11 25.

**V.** This Covenant was differently administred in the time of the Law, and in the time of the Gospel: Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Iews, all fore-signifying  
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Christ to come, which were for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah, by whom they had full remission of sins, and eternall Salvation; and is called, the Old Testament. 2 Cor. 3. 6, 7, 8, 9. Heb. 8. 9, 10, chapters Rom. 4. 11. Col. 2. 11, 12. 1 Cor. 5. 7 1 Cor. 10. 1, 2, 3, 4. Heb. 11. 13. Iohn 8. 56. Gal. 3. 7. 8, 9, 14.

V I. Under the Gospel, when Christ the substance was exhibited, the Ordinances in which this Covenant is dispensed are the Preaching of the Word, and the Administration of the Sacraments of Baptisme, and the Lords Supper. Which though fewer in number, and administred with more simplicity, and lesse outward glory; yet, in them, it is held forth in more fulnesse, evidence, and spirituall efficacy, to all Nations, both Iews and Gentiles; and, is called the New Testament. There are not therefore Two Covenants of Grace, differing in substance, but one and the same, under various dispensations. Col. 2. 17, Mat. 28. 19, 20. 1 Cor. 11. 23, 24, 25, Heb. 12. 22, to 28, Jer. 31. 33, 34, Mat. 28 15, Eph. 2. 15, 16, 17, 18, 19, Luke 22. 20, Gal 3. 14, 16. Rom. 3. 21, 22, 23, 30, Psal. 32. 1. with Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8. Acts 15. 11.

## CHAP. VIII.

### *Of Christ the Mediator.*

**I**T pleased God, in his Eternall purpose to choose and ordain the Lord Jesus, His onely begotten Son, to be the Mediator between God and Man; the Prophet, Priest, and King, the Head, and Saviour of his Church, the Heir of all things, and Judge of the World, Unto whom he did from all eternity give a People to be his Seed, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified, Isa. 42. 1. 1 Pet. 1. 19, 20. Iohn 3. 16. 1 Tim. 2. 5. Acts 3. 22 Heb. 5. 5, 6. Psal. 2. 6. Luke 1. 33. Eph. 5. 23. Heb. 1. 2, Act 17. 31. Iohn 17. 6, Psal. 22. 30. Isa. 53, 10. 1 Tim. 2. 6. Isa. 55. 4, 5. 1 Cor. 1. 30.

I I. The Son of God, the second Person in the Trinity, being very and eternall God, of one Substance, and equal with the Father ; did, when the fulnesse of time was come, take upon him mans nature, with all the Essentiall properties, and common infirmities thereof, yet, without sin : being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance So that, two whole, perfect, and distinct Natures, the God-head, and the Man-hood, were inseparably joined together in one Person, without Conversion, Composition, or Confusion. Which person, is very God, and very Man, yet one Christ, the only Mediator between God and Man. John 1. 1, 14, 1 John 5. 10. Phil. 2. 6. Gal. 4. 4. Heb. 2. 14. 16, 17. Heb. 4. 15. Luke 1. 27, 31. 35. Gal. 4. 4. Luke 1. 35. Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18. 2 Tim. 3. 16. Rom. 1. 3, 4. 1 Tim. 2. 5.

II I. The Lord Jesus, in his humane nature thus united to the divine, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of wisdom and knowledge ; in whom, it pleased the Father, that all fulnesse should dwell ; to the end, that being holy, harmlesse, undefiled, and full of grace and truth, he might be thorowly furnished to execute the Office of a Mediator, and surety. Which Office he took not unto himself, but was thereunto called by his Father, who put all power and judgement into his hand, and gave him commandement to execute the same. Psal. 45. 7. John 3. 34. Col. 2. 3. Col. 1. 19. Heb. 7. 16. John 1. 14. Acts 10. 38. Heb. 12. 24. Heb. 7. 22. Heb. 5. 4. John 5. 22, 27. Mat. 28. 18. Act 2. 36.

IV. This Office the Lord Jesus did most willingly undertake ; which that he might discharge, he was made under the Law, and did perfectly fulfill it, endured most grievous torments immediatly in his soul, and most painfull sufferings in his Body ; was crucified, and died ; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into Heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to Judge, men, and Angels, at

the end of the World. Psal. 40. 7, 8. with Heb. 10. 5, to 11. John 10. 18. Phil. 2. 8. Gal. 4. 4, Mat. 3. 15. Mat. 5. 17. Mat. 26. 37, 38. Luke 22. 44. Mat. 27. 46. Mat. 26, 27. chapters. Phil. 2. 8. Acts 2, 23, 24, 27. Acts 13. 37. Rom. 6. 9. 1 Cor. 15. 3, 4. Iohn 20. 25, 27. Mark 16. 19. Rom. 8. 34. Heb. 9. 24. Heb. 7. 25. Rom. 14. 9, 10, Acts 1. 11, Acts 10. 42. Mat. 13. 40, 41, 42, Iude v. 6. 2 Pet. 2. 4.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternall spirit, once offered up unto God, hath fully satisfied the Justice of his Father; and purchased, not onely reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him, Rom. 5. 19, Heb. 9. 14, 16, Heb. 10. 14. Eph. 5. 2, Rom. 3. 25, 26. Dan. 9. 24. 26. Col. 1. 19. 20. Eph. 1. 11, 14. John 17. 2. Heb. 9. 12, 15.

VI. Although the work of Redemption was not actually wrought by Christ, till after his Incarnation, yet the vertue efficacy, and benefites thereof were communicated unto the Elect in all ages successively from the beginning of the world in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman which should bruise the serpents head; and the Lamb slain from the beginning of the world, being yesterday and to day the same, and for ever. Gal. 4. 4, 5, Gen. 3. 15. Rev. 13. 8. Heb. 13. 8.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature. Heb. 9. 14. 1 Pet. 3. 18, Acts 20. 28. John 3. 13. 1 John 3. 16.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same, making intercession for them, and revealing unto them, in, and by the Word, the misteries of salvation, effectually perswading them by his Spirit, to believe, and obey, and governing their hearts by his Word,  
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and Spirit, overcoming all their enemies by his Almighty Power and Wisdome, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation. John 6. 37, 39, John 10. 15, 16. 1 John 2. 1, 2, Rom 8. 34. John 15. 13, 15. Eph. 1. 7, 8, 9. John 17. 6. John 14. 16. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9, 14. Rom. 15. 18, 19. John 17. 17. Psal. 100. 1. 1 Cor. 15. 25, 26. Mal. 4. 2, 3. Col. 2. 15.

## CHAP. IX.

### *Of Free-will.*

**G**OD hath indued the Will of man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil. Matth. 17. 12. Jam. 1. 14. Deut. 30. 19.

II. Man, in his state of Innocency, had freedom, and power, to will, and to do that which was good, and well pleasing to God; but yet, mutably, so that he might fall from it. Eccles. 7. 29. Gen. 1. 26. Gen. 2. 16, 17. Gen. 3. 6.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation: so as, a naturall man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto. Rom. 5. 6. Rom. 8. 7. John 15. 5. Rom. 3. 10, 12. Eph. 2. 1, 5. Col. 2. 13. John 6. 44, 65. Eph. 2. 2, 3, 4, 5. 1 Cor. 8. 14. Titus 3. 3, 4, 5.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his naturall bondage under sin; and, by his grace alone, inables him freely to will, and to doe that which is spirituall good; yet so, as that by reason of his remaining corruption, he doth not, perfectly, nor onely, will that which is good, but doth also will that which is evil. Col. 1. 13. John 8. 34, 36. Phil. 2. 13. Rom. 6. 18, 12. Gal. 5. 17. Rom. 7. 15, 18, 19, 21, 23.

V. The will of man is made perfectly, and immutably free to good alone, in the state of Glory onely Ephes. 4. 13. Heb. 12. 23. John 3. 2. Jude v. 24.

CHAP.



## CHAP. X.

## Of Effectuall Calling.

**A**ll those whom God hath predestinated unto life, and those onely, he is pleased in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightning their minds, spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace. Rom. 8. 30. Rom. 11. 17. Eph. 1. 10, 11. 2 Thes. 2. 13, 14. 2 Cor. 3. 3, 6. Rom. 8. 2. Ephes. 2. 1, 2, 3, 4, 5. 2 Tim. 1. 9, 10. Acts 26. 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18. Ezek. 36. 26. Ezek. 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36. 27. Eph. 1. 19. Joh. 6. 44, 45. Cant. 1. 4. Psal. 110, 3. John 6. 37. Rom. 6. 16, 17, 18.

I I. This effectuall Call is of Gods free and speciall grace alone, not from any thing at all foreseen in man, who is altogether passive therein, untill being quickned and renewed by the holy Spirit, he is thereby inabled to answer this Call and to imbrace the grace offered, and conveyed in it. 2 Tim. 1. 19. Tit. 3. 4, 5. Eph. 2. 4, 5, 8, 9. Rom. 9. 11. 1 Cor. 2. 14. Rom. 8. 7. Ephes. 2. 5. John 6. 37. Ezek. 36. 27. John 5. 25.

I I I. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth; So also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word. Luke 18. 15, 16. and Acts 2. 38, 39. and John 3. 3, 5. and 1 John 5. 12. and Rom. 8, 9, compared. Iohn 3. 8. 1 John 5. 12. Acts 4. 12.

I V. Others, not elected, although they may be called by the Ministry of the Word, and may have some common operations

rations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profess. And, to assert and maintain, that they may, is very pernicious, and to be detested. Mat. 22. 14. Mat. 7. 22. Mat. 13. 10, 21. Heb. 6. 4, 5. Iohn 6. 64. 65, 66. Iohn 8. 24. Acts 4. 12. Iohn 14. 6. Ephes. 2. 12. Iohn 4. 22. Ioh. 17. 3. 2 Iohn vers. 9, 10, 11. 1 Cor. 16. 22. Gal. 1. 6, 7, 8.

CHAP. XI.

*Of Justification.*

**T**Hose whom God effectually calleth, he also freely justifieth: not, by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not, for any thing wrought in them, or done by them, but for Christs sake alone; nor, by imputing faith it self, the act of beleeving, or any other Evangelicall obedience, to them, as their righteousness, but, by imputing the obedience and satisfaction of Christ unto them, they receiving, and resting on him and his righteousness by faith: which faith, they have, not of themselves, it is the gift of God. Rom. 8. 30. Rom. 3. 24. Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19. 21. Rom 3. 22, 24, 25, 27, 28. Titus 3. 5. 7. Eph. 1. 7. Jer. 23. 6. 1 Cor. 1. 30, 31. Rom. 5. 17, 18. 19. Acts 10. 44. Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7, 8.

I I. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love. John 1. 12. Rom. 3. 28. Rom. 5. 1. Iames 2. 17. 22. 26. Gal. 5. 6.

I I I. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalfe. Yet, in as much as he was given by  
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the Father, for them; and, his obedience and satisfaction accepted in their stead; and, both, freely, not for any thing in them; their Justification is onely of free grace; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners. Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10. 10, 14. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11, 12. Rom. 8. 32. 2 Cor. 5. 21. Marth. 3. 17. Ephes. 5. 2. Rom. 3. 24. Eph. 1. 7. Rom. 3. 26. Eph. 2. 7.

IV. God did, from all eternity, decree to justifie all the elect, and Christ did, in the fulnesse of time, die for their sins, and rise again for their justification: neverthelesse, they are not justified, untill the holy Spirit doth in due time, actually, apply Christ unto them. Gal. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. Gal. 4. 4. 1 Tim. 2. 6. Rom. 4. 25. Col. 1. 21, 22. Gal. 2. 16. Tit. 3. 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified: and, although they can never fall from the state of Justification; yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance. Mat. 6. 12. 1 Iohn 1. 7, 9. 1 Iohn 2. 1, 2. Luke 22. 32. Iohn 10. 28. Heb. 10. 14. Psal. 89. 31, 32, 33. Psal. 51. 7, 8, 9, 10, 11, 12. Psal. 32. 5. Mat. 26. 75. 1 Cor. 11. 30, 32. Luke 1. 20.

VI. The Justification of Beleevers under the old Testament, was, in all these respects, one and the same with the justification of Beleevers under the new Testament. Gal. 3. 9, 13, 14. Rom. 4. 22, 23, 24. Heb. 13. 8.

## CHAP. XII.

### *Of Adoption.*

**A**LL those that are justified, God vouchsafeth, in, and for his onely Son Jesus Christ, to make partakers of the grace of Adoption: by which they are taken into the number, and enjoy the liberties and priveledges of the children of God have his Name put upon them, receive the spirit of Adoption, have accessie to the Throne of Grace with boldnesse, are in-  
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abled to cry, Abba, Father, are pitied, protected, provided for, and chastened, by him, as by a Father: yet, never cast off, but sealed to the day of redemption, and inherit the promises, as heires of everlasting salvation. Ep. 1. 5. Gal. 4. 4, 5. Rom. 8. 17. John 1. 12. Jer. 14. 9. 2 Cor. 6. 18. Rev. 3. 12. Rom. 8. 15. Eph. 3. 12. Rom. 5. 2. Gal. 4. 6. Psal. 103. 13. Prov. 14. 26. Mat. 6. 30, 32, 1 Pet. 5. 7. Heb. 12. 6. Lam. 3. 31. Eph. 4. 30. Heb. 6. 12. 1 Pet. 1. 3, 4. Heb. 1. 14.

CHAP. XIII.

*Of Sanctification.*

**T**hey who are effectually called, and Regenerated; having a new heart, and a new spirit created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection, by his Word, and Spirit dwelling in them: the Dominion of the whole body of sin is destroyed, and the severall lusts thereof are more and more weakned and mortified; and they, more and more quickned and strengthened in all saving graces, to the practise of true holinesse, without which no man shall see the Lord. 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. Iohn 17. 17. Eph. 5. 26. 2 Theff. 2. 13. Rom. 6. 6, 14. Gal. 5. 24. Rom. 8. 13. Col. 1. 11. Eph. 3. 16, 17, 18, 19. 2 Cor. 7. 1. Heb. 12. 14.

**I I.** This Sanctification is throughout, in the whole man; yet imperfect in this life, there abideth still some remnants of corruption in every part: whence ariseth a continuall, and irreconcilable warre; the flesh lusting against the spirit, and the spirit against the flesh. 1 Theff. 5. 23, 1 Iohn 1. 10. Rom 7. 18, 23. Phil. 3. 12. Gal, 5. 17. 1 Pet. 2. 11.

**I I I.** In which warre, although the remaining corruption, for a time, may much prevail; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the Saints grow in grace, perfecting holinesse in the fear of God. Rom. 7. 23. Rom. 6. 14. 1 Iohn 5. 4. Eph. 4. 15, 16. 2 Pet. 3. 18. 2 Cor 3. 18, 2 Cor. 7. 1,

## CHAP. XIV.

*Of Saving Faith.*

**T**He grace of Faith, whereby the Elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word: by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened. Heb. 10. 39. 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Eph. 1. 8. Rom. 10. 14, 17. 1 Pet. 2. 2. Acts 20. 32. Rom. 4. 11. Luke 17. 5. Rom. 1. 16, 17.

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the commands, trembling at the threatenings, and embracing the Promises of God for this life, and that which is to come. But the Principall acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace. John 4. 42. 1 Thess. 2. 13. 1 John 5. 10. Acts 24. 14. Rom. 16. 26. Isa. 66. 2. Heb. 11. 13. 1 Tim. 4. 8. John. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.

III. This faith is different in degrees, weak, or strong; may be often and many wayes assailed, and weakned, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the Author and finisher of our faith, Heb. 5. 13, 14. Rom. 4. 19, 20. Mat. 6. 30. Mat. 8. 10. Luke 22. 31, 32. Eph. 6. 16. 1 John 5. 4. 5. Heb. 6. 11, 12. Heb. 10. 22. Col. 2. 2. Heb. 12. 2,

## CHAP. XV.

*Of Repentance unto life.*

**R**epentance unto life, is an evangelicall grace, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ. Zech. 12. 10. Acts 11. 18. Luke 24. 47. Mark 1. 15. Acts 20. 21.

**I I.** By it, a sinner, out of the sight and sense, not onely of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with him in all the wayes of his Commandements. Ezek. 18. 30, 31. Ezek. 39. 31. Isa. 30. 22. Psal. 51. 4. Jer. 31. 18, 19. Joel. 2. 12, 13. Amos 5. 15. Psal. 119. 128. 2 Cor. 7. 11. Psal. 119. 6, 59, 106. Luke 1. 6. 2 Kings 23. 25.

**I I I.** Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of Gods free grace in Christ, yet is it of such necessity to all sinners, that none may expect pardon without it. Ezek. 36. 31, 32. Ezek. 16. 61, 62, 63. Hos. 14. 2. 4. Rom. 3. 24. Ephes. 1. 7. Luke 13. 3, 5. Acts 17. 30, 31.

**I V.** As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent. Rom. 6. 23. Rom. 5. 12. Mat. 12. 36. Isai 55. 7. Rom. 8. 1. Isa. 1. 16, 18.

**V.** Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly. Psal. 19, 13. Luke 19. 8. 1 Tim. 1. 13. 15.

**VI.** As every man is bound to make private confession of his sins to God, praying for the pardon thereof: upon which and the forsaking of them, he shall finde mercy: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to bee reconciled to him, and in love to receive him. Psal. 51. 4, 7, 5, 9, 14. Psal. 32. 5, 6. Prov. 28. 13. 1 Joh. 1. 9. Jam. 5. 16. Luke 17. 3, 4. 1oth. 7. 19. Psal. 51. throughout. 2 Cor. 2. 8.

## CHAP. XVI.

*Of Good Workes.*

**G**ood Works are only such as God hath commanded in his Holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention. Micah 6. 8. Rom. 12. 2. Heb. 13. 21. Mat. 15. 9. Isaiah 29. 13. 1 Pet. 1. 18. Rom. 10. 2. John 16. 2. 1 Sam. 15. 21, 22, 23.

I I. These good Works, done in obedience to Gods commandements, are the fruits and evidences of a true and lively faith: and, by them, Beleevers manifest their thankfulness, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouthes of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto: that, having their fruit unto Holinesse, they may have the end, eternall life. James 2. 18. 22. P sal. 116. 12, 13. 1 Pet. 2. 9. 1 John 2. 3. 5. 2 Pet. 1. 5, 6, 7, 8, 9, 10. 2 Cor. 9. 2. Mat. 5, 16. Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 6. 1. 1 Pet. 2. 15. 1 Pet. 2. 12. Phil. 1. 11. John 15. 8. Eph. 2. 10. Rom. 6. 22.

III. Their ability to do good Works, is not at all of themselves, but wholly from the Spirit of Christ. And that they may be inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them, to will and to do, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unlesse, upon a speciaall motion of the Spirit: but, they ought to be diligent in stirring up the grace of God that is in them. Iohn. 15. 4.

IV. They, who in their obedience, attain to the greatest  
5. Ezek. 36. 26, 27. Phil. 2. 13. Phil. 4. 13. 2 Cor. 3. 9.  
Phil. 2. 12. Heb. 6. 11, 12. 2 Pet. 1. 3, 5. 10, 11. Isaiah 64. 7.  
2 Tim. 1. 6. Acts 26. 6, 7. Iude verse 20, 21.

height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do. Luke 17. 10. Neh. 13. 22. Job 9. 2. 3. Gal. 5. 17. V. We



V. We cannot, by our best Workes merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profite, nor satisfie for the debt of our former sins; but, when we have done all we can, we have done but our duty, and are unprofitable servants; and, because, as they are good, they proceed from his Spirit: and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement. Rom. 3. 20. Rom. 4. 2, 4, 6. Eph. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Psal. 16. 2. Job 22. 2, 3. Job 35. 7, 8. Luke 17. 10. Gal. 5. 22. 23. Isaiah 64. 6. Gal. 5. 17. Rom. 7. 15. 18. Psal. 143. 2. Psal. 130. 3.

VI. Yet notwithstanding, the Persons of Beleevers being accepted through Christ, their good workes also are accepted in him, not as though they were in this life wholly unblamable and unreprouceable in Gods sight: but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections. Eph. 1. 6. 1 Pet. 2. 5. Exod. 28, 38. Gen. 4. 4. with Heb. 11. 4. Job 9. 20. Psal. 143. 2. Heb. 13. 20, 21. 2 Cor. 8. 12. Heb. 6. 10. Mat. 25, 21, 23.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and others: yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God: they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God. And yet, their neglect of them is more sinfull, and displeasing unto God. 2 Kings 10. 30, 31. 1 Kings 21. 27. 29. Phil. 1. 15, 16, 18. Gen. 4. 5. with Heb. 11. 4. Heb. 11. 6. 1 Cor. 13. 3. Isaiah 1. 12. Mat. 6. 2, 5. 16. Hag. 2. 14. Tit. 1. 15. Amos 5. 21, 22. Hosea 1. 4. Rom. 9. 16. Titus 3. 5. Psal. 14. 4. Psal. 36. 3. Job 21. 14, 15. Mat. 25. 41, 42, 43, 45. Mat. 23. 23.

## CHAP. XVII.

*Of the perseverance of the Saints.*

**T**hey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved. Phil. 1. 6. 2 Pet. 1. 10. John 10. 28, 29. 1 John 3. 9. 1 Pet. 1. 5, 9.

**I I.** This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit, and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the Covenant of Grace, from all which, ariseth also the certainty, and infallibility thereof. 2 Tim. 2. 18, 19. Jer. 31. 3. Heb. 10. 10, 14. Heb. 13. 20, 21. Heb. 9. 12, 13, 14, 15. Rom. 8. 33, to the end. John 17. 11, 24. Luke 22. 32. Heb. 7. 25. John 14. 16, 17. 1 John 2. 27. 1 John 3. 9. Jer. 32. 40. John 10. 28. 2 Thess. 3. 3. 1 John 2. 19.

**I I I.** Neverthelesse, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the meanes of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incurre Gods displeasure, and grieve his holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded, hurt, and scandalize others, and bring temporall judgements upon themselves. Mat. 26. 70, 72, 74. Psal. 51. title and ver. 14. Isa. 64. 5, 7, 9. 2 Sam. 11. 27. Eph. 4. 30. Psal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. Isa. 63. 17. Mark 6. 52. Mark 16. 14. Psal. 32. 3, 4. Psal. 51. 8. 2 Sam. 12. 14. Psal. 89. 31, 32. 1 Cor. 11. 32.



## CHAP. XVIII.

*Of the assurance of Grace and Salvation.*

**A**Lthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnall presumptions of being in the favour of God, and estate of salvation; which hope of theirs shall perish: yet, such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, bee certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed. Job 8. 13, 14. Micah 3. 11. Deut. 29. 19. John 8. 41. Matth. 7. 22, 23. 1 John 2. 3. 1 John 3. 14, 18, 19, 21, 24. 1 John 5. 13. Romanes 5. 2, 5.

I I. This certainty is not a bare conjecturall and probable perswasion, grounded uopn a fallible hope; but, an infallible asurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God: which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. Heb. 6. 11, 19. Heb. 6. 17, 18. 2 Pet. 1. 4, 5, 10, 11. 1 John 2. 3. 1 John 3. 14. 2 Cor. 1. 12. Rom. 8. 15, 16. Eph. 3. 13, 14. Eph. 4. 30. 2 Cor. 1. 21, 22.

I I I. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary meanes, attaine thereunto. And therefore it is the duty of every one, to give all diligence to make his calling and election sure; that thereby his heart may bee enlarged in peace and joy in the holy Ghost, in love and thankfulnes to God, and in strength and chearfulness in the duties of obedience, the proper fruits of  
this

this assurance : so far it is, from inclining men to looseness. 1 John 5. 13. Isaiah 50. 10. Mark 9. 24. Psal. 88, throughout. Psal. 77. to vers. 12. 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19. 2 Pet. 1. 10. Rom. 5. 1, 2, 5. Rom. 14. 17. Rom. 15. 3. Eph. 1. 3, 4. Psal. 4. 6, 7. Psal. 119. 32, 1 John 2. 1, 2. Romanes 6. 1, 2. Titus 2. 11, 12, 14. 2 Corin. 7. 1. Rom. 8. 1, 12. 1 John 3. 2, 3. Psalme 130. 4. 1 John 1. 6, 7.

I V. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit; by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknesse and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sinceritie of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, bee revived; and by the which, in the mean time, they are supported from utter despair. Cant. 5. 2, 3, 6. Psal. 51. 8, 12, 14. Eph. 4. 30. 31, Psal. 77. 1. to 10. Mat. 26. 69, 70, 71, 72. Psal. 31. 22. Psal. 88. throughout. Isa. 5. 10. 1 John 3. 9. Luke 22. 32. Job. 13. 15. Psal 73. 15. Psal. 51. 8, 12. Isa. 50. 10, Mich. 7. 7, 8, 9. Jer. 52. 40. Isaiah 54. 7, 8, 9, 10. Psalm 22. 1. Psalme 88. throughout.

## CHAP. XIX.

### *Of the Law of God.*

**G**OD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity to personall, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it. Gen. 1. 26, 27. with Gen. 2. 17. Rom. 2. 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 3. 10, 12. Eccles. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to be a perfect rule

rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables: the four first Commandments containing our duty towards God; and the other six our duty to man. James 1. 25. James 2. 8, 10, 11, 12. Romanes 13. 8, 9. Deut. 5. 32. Deut. 10. 4. Exod. 34. 1. Mat. 22. 37, 38, 39, 40.

III. Beside this Law, commonly called Morall, God was pleased to give to the people of Israel, as a Church under age Ceremoniall Laws, containing severall typicall Ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefites; and partly, holding forth divers instructions of morall duties. All which Ceremoniall Laws are now abrogated, under the New Testament. Heb. 9. chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17. 1 Cor. 5. 7. 2 Cor. 6. 17. Jude vers. 23. Col. 2. 14, 16, 17. Dan 9. 27. Eph. 2. 15, 16.

IV. To them also, as a Body Politique, he gave sundry Judicall Laws, which expired together with the State of that people; not obliging any other now, further than the generall equity thereof may require. Exod. 21. chapter. Exod. 22. 1. to 29. Gen. 49. 10, with Pet. 2. 13, 14. Mat. 5. 17, with verse 38, 39. 1 Cor. 9. 8, 9, 10.

V. The Morall Law doth for ever binde all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it. Neither doth Christ, in the Gospell, any way dissolve, but much strengthen this obligation. Rom. 13. 8, 9, 10. Eph. 6. 2. 1 John 2. 3, 4, 7, 8. Jam. 2. 10, 11. Mat. 5. 17, 18, 19. Jam. 2. 8. Rom. 3. 31.

VI. Although true Believers be not under the Law, as a Covenant of works, to be thereby justified, or condemned; yet, is it of great use to them, as well as to others; in that, as a Rule of life informing them of the will of God, and their duty, it directs, and binds them to walk accordingly; discovering also the sinfull pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against

sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin: and the threatnings of it serve to shew, what even their sins, deserve, and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the Law. The Promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the Law, as a Covenant of Works. So as, a mans doing good, and refraining from evill, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law; and, not under grace. Rom. 6. 14. Gal. 2. 16. Gal. 3. 13. Gal. 4. 4, 5. Acts 13. 39. Rom. 8. 1. Rom. 7. 12, 22, 25, Psal. 119. 4, 5, 6, 1 Cor. 7. 19. Gal. 5. 14, 16, 18, 19, 20, 21, 22, 23. Rom. 7. 7. Rom. 3. 20. Jam. 1. 23, 24, 25. Rom. 7. 9, 14, 24. Gal. 3. 24. Rom. 7. 24, 25. Rom. 8. 3, 4. Jam. 2. 11. Psal. 119. 101. 104. 128. Ezra. 9. 13, 14. Psal. 89. 30, 31, 32, 33, 34. Lev. 26. 1. to 14. with 2 Cor. 6. 16. Eph. 6. 2, 3. Psal. 37. 11 with Mar. 5. 5. Psal. 19. 11. Gal. 2. 16. Luke 17. 10. Rom. 6. 12, 14. 1 Pet. 3. 8, 9, 10, 11, 12. with Psal. 34. 12, 13, 14, 15, 16. Heb. 12. 28, 29.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it; the Spirit of Christ subduing, and inabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done. Gal. 3. 21. Ezek. 36. 27. Heb. 8. 10. with Jer. 31. 33.

## CHAP. XX.

### *Of Christian Liberty, and Liberty of Conscience.*

**T**He Liberty which Christ hath purchased for Believers, under the Gospel, consists, in their freedome from the guilt of sin, the condemning Wrath of God, the Curse of the Moral Law; and, in their being delivered from this present evil World, bondage to Satan, and Dominion of sin; from the evil of afflictions, the sting of death, the victory of the

the grave, and everlasting damnation; as also, in their free access to God, and their yeelding obedience unto him, not out of slavish fear, but a Childe-like love and willing minde. All which, were common also to Believers under the Law. But under the New Testament, the liberty of Christians is further enlarged, in their freedome from the yoke of the Ceremoniall Law, to which the Jewish Church was subjected; and in greater boldnesse of access to the Throne of Grace, and in fuller communications of the free Spirit of God, than Believers, under the Law, did ordinarily partake of, Tit. 2. 14. 1 Thess. 1. 10. Gal. 3. 13. Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14. Rom. 8. 28. Psal. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. 8. 1. Rom. 5. 1, 2. Rom. 8. 14, 15. 1 John 4. 18. Gal. 3. 9, 14. Gal. 4. 1, 2, 3, 6, 7. Gal. 5. 1. Acts 15. 10, 11. Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22. 1 John 7. 38, 39. 2 Cor. 3. 13, 17, 19.

II. God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandements of men, which are, in any thing contrary to his Word; or besides it, if matters of Faith, or Worship. So that, to believe such Doctrine, or to obey such Commands, out of Conscience, is to betray true Liberty of Conscience: and the requiring of an implicate Faith, and an absolute and blinde obedience, is, to destroy Liberty of Conscience, and Reason also. James 4. 12. Rom. 14. 4. Acts 4. 19. Acts 5. 29. 1 Cor. 7. 23. Mat. 23. 8, 9, 10. 2 Cor. 1. 24. Mat. 15. 9. Col. 2. 20, 22, 23. Gal. 1. 10. Gal. 2. 4, 5. Gal. 5. 1. Rom. 10. 17. Rom. 14. 23. Isaiah 8. 20. Acts 17. 11. John 4. 22. Hos. 5. 11. Revel. 13. 12, 16, 17. Jer. 8. 9.

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holinesse and righteousness before him, all the dayes of our life. Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John 8. 34. Luke 1. 74, 75.

IV. And because the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended



by God, to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian Liberty, shall oppose any lawfull Power, or the lawfull exercise of it, whether it be Civill or Ecclesiasticall, resist the Ordinance of God. And, for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or to the Power of Godlinesse: or, such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the externall Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church, and by the Power of the Civill Magistrate. *Mat. 12. 25. 1 Pet. 2. 13, 14, 16. Rom. 13. 1. to 8. Heb. 13. 17. Rom. 1. 32. with 1 Cor. 5. 1, 5, 11. 13. 2 John vers. 10, 11, and 2 Thes. 3. 14. and 1 Tim. 6. 3, 4, 5. and Tit. 1. 10, 11, 13, and Tit. 3. 10, with Mat. 18. 15, 16, 17. 1 Tim. 1. 19, 20. Rev. 2. 2, 14, 15, 20. Rev. 3. 9. Deut. 13. 6. to 12. Rom. 13. 3, 4. with 2 John v 10, 11. Ezra 7. 23, 25, 26, 27, 28. Rev. 17. 12, 16, 17. Neh. 13. 15, 17, 21, 22, 25, 30. 2 Kings 23. 5, 6, 9, 20, 21. 2 Chron 34. 33. 2 Chron. 15. 12, 13, 16. Dan. 3. 29. 1 Tim. 2. 2. Isaiah 49. 23. Zech. 13. 2, 3.*

## CHAP. XXI.

### *Of Religious Worship, and the Sabbath Day.*

**T**He light of nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is good, and doth good unto all. and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might. But, the acceptable way of Worshipping the true God, is instituted by Himself, and so limited by his own revealed Will, that he may not be Worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture. *Rom. 1. 20. Acts 17. 24. Psal. 119. 68. Jer. 10. 7. Psal.*

Pfal. 31. 23. Psal. 18. 3. Rom. 10. 12. Psal. 61. 8. Jos. 24. 14. Mark 12. 33. Deut. 12. 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 4. 15. to 20. Exod. 20. 4, 5, 6. Col. 2. 23.

II. Religious Worship is to be given to God, the Father Son, and holy, Ghost; and to him alone; not, to Angels Saints, or any other creature: and, since the Fall, not without a Mediator; nor, in the mediation or any other, but of Christ alone. Mat. 4. 10. with John 5. 23. and 2 Cor. 13. 14. Col. 2. 18. Rev. 19. 10. Rom. 1. 25. John 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.

III. Prayer, with Thanksgiving, being one special part of Religious Worship, is, by God required of all men: and that it may be accepted, it is to be made in the Name of the Son, by the help of his Spirit, according to his Will, with understanding, reverence, humility, fervency, faith, love, and perseverance: and, if vocall, in a known tongue. Phil. 4. 6. Psal. 65. 2. John 14. 13, 14. 1 Pet. 2. 5. Rom. 8. 26. 1 John 5. 14. Psal. 47. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. James 5. 16. James 1. 6, 7. Mark 11. 24. Mat. 6. 12, 14, 15. Col. 4. 2. Eph. 6. 18. 1 Cor. 14. 14.

IV. Prayer is to be made for things lawfull, and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known, that they have sinned the sin unto death. 1 John 5. 14. 1 Tim. 2. 1. 2 John 17. 20. 2 Sam. 7. 29. Ruth 4. 12. 2 Sam. 12. 21, 22, 23. with Luke 16. 25, 26. Rev. 14. 13. 1 John 5. 16.

V. The reading of the Scriptures with godly fear: the sound Preaching, and Conscionable Hearing of the Word, in obedience unto God, with understanding, faith, and reverence; singing of Psalmes with grace in the heart; as also, the due administration, and worthy receiving of the Sacraments instituted by Christ: are all, parts of the ordinary Religious Worship of God: Beside Religious Oaths, Vows, Solemn Fastings, and thanksgivings, upon special occasions, which are, in their severall times and seasons, to be used, in an holy and Religious manner. Acts 15. 21. Rev. 1. 3. 2 Tim. 4. 2. James 1. 22. Acts 10. 33. Mat. 13. 19. Heb. 4. 2. Isaiah 66. 2. Col. 3. 16. Eph. 5. 19. James 5. 13. Mat. 28. 19, 1 Cor

11, 23, to 29. Acts 2. 41. Deut. 6. 13. with Neh. 10. 29. Isaiah 19. 21. with Ecclef. 5. 4, 5. Joel. 2. 12. Esther 4. 16. Mat. 9. 15. 1 Cor. 7. 5. Psal. 107. throughout. Esther 9. 22. Heb. 12. 28.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be Worshiped every where, in Spirit and Truth: as in private Families, daily, and in secret, each one by himself: so, more solemnly, in the publique Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth thereunto. John 4. 21. Mal. 1. 11. 1 Tim. 2. 8. John 4. 23, 24. Jer. 10. 25. Deut. 6. 6, 7. Job. 1. 5. 2 Sam. 6. 18. 20. 1 Pet. 3. 7. Acts 10. 2. Mat. 6. 11. Mat. 6. 6. Eph. 6, 18. Isaiah 56. 6, 7. Heb. 10. 25. Prov. 1. 20, 21, 24. Prov. 8. 34. Acts 13. 42. Luke 4. 16. Acts 2. 42.

VII. As it is of the Law of Nature, that, in generall, a due proportion of time be set apart, for the worship of God so, in his Word, by a positive, Morall, and perpetuall Commandement, binding all men, in all Ages, he hath particularly appointed One day in Seven, for a Sabbath to be kept holy unto him: which, from the beginning of the World to the resurrection of Christ, was the last Day of the week; and, from the Resurrection of Christ, was changed, into the First Day of the week, which, in Scripture is called the Lords Day, and is to be continued to the end of the World, as the Christian Sabbath. Exod. 20. 8, 10, 11. Isai 56. 2, 4, 6, 7. Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7 Rev. 1. 10. Exod. 20. 8, 10, with Mat. 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affaires before hand, do not only observe an holy Rest, all the Day, from their own works, words, and thoughts about their worldly imployments, and recreations, but also are taken up the whole time, in the publique and private Exercises of his Worship, and in the Duties of necessity, and mercy. Exod. 20. 8, Exod. 16. 23, 25, 26, 29, 30 Exod,

Exod. 31. 15, 16, 17. Isai 58. 13. Nehem. 13. 15, 16, 17, 18, 19, 21, 22. Isai 58. 13. Mat. 12. 1. to 13.

CHAP. XXII.

*Of lawfull Oathes and Vowes.*

**A** Lawfull Oath is a part of Religious Worship, wherein upon just occasion, the person swearing, solemnly calleth God to witnesse what he asserteth, or promiseth; and to Judge him according to the truth, or falshood of what he sweareth. Deut. 10. 20. Exod. 20. 7. Levit. 19. 12. 2 Cor. 1. 23. 2 Chron. 6. 22, 23.

I I. The Name of God only, is that by which men ought to swear; and, therein it is to bee used with all holy fear and reverence. Therefore, to swear vainely, or rashly, by that glorious and dreadfull Name; or, to swear at all, by any other thing, is sinfull, and to be abhorred. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the Old: so, a lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken. Deut. 6. 13. Exod. 20. 7. Jer. 5. 7. Mat. 5. 34, 37. James 5. 12. Heb. 6. 16. 2 Cor. 1. 23. Isaiah 65. 16. 1 Kings 8. 31. Nehemiah 13. 25. Ezra 10. 5.

I I I. Whosoever taketh an Oath, ought duely to consider the weightinesse of so solemne an act; and therein to avouch nothing, but what he is fully perswaded is the truth. Neither may any man binde himself by Oath to any thing but what is good and just, and what he beleeveth so to bee, and what he is able, and resolved to perform. Yet is it a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority. Exod. 20. 7. Jer. 4. 2. Gen. 24. 2, 3, 5, 6, 8, 9. Numb. 5. 19, 21. Nehem. 5. 12. Exodus 22. 7, 8, 9, 10, 11.

I V. An Oath is to bee taken in the plaine and common sense of the words, without equivocation, or mentrall reservation. It cannot oblige to sin: but, in any thing not sinfull, being taken, it bindes to performance, although to a mans

own hurt. Nor is it to be violated, although made to Hereticks, or Infidels. Jer. 4. 2. Psal. 24. 4. 1 Sam. 25. 22, 32, 33, 34. Psal. 15. 4. Ezek. 17. 16, 18, 19. Josh. 9. 18, 19, with 2 Sam. 21. 1.

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness. Isaiah 19. 21. Eccles. 5. 4, 5, 6. Psal. 61. 8. Psal. 66. 13, 14.

VI. It is not to be made to any Creature but to God alone: and, that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of Thankfulness for mercy received, or for the obtaining of what wee want; whereby we more strictly binde our selves to necessary duties; or, to other things, so far, and so long, as they may fitly conduce thereunto. Psal. 76. 11. Jer. 44. 25, 26. Deut. 23. 21, 22, 23. Psal. 50. 14. Gen. 28. 20, 21, 22. 1 Sam. 2. 11. Psal. 66. 13, 14. Psal. 132. 2, 3, 4, 5.

VII. No man may vow, to do any thing forbidden in the Word of GOD, or what would hinder any duty therein commanded; or which is not in his own power; and, for the performancé whereof, hee hath no promise of ability from GOD. In which respects, Popish Monasticall Vowes, of perpetuall single life, professed Poverty, and Regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinfull snares, in which, no Christian may intangle himself. Acts 23. 12, 14. Mark 6. 26 Num. 30. 5, 8. 12, 13. Mark 19. 11, 12. 1 Cor. 7. 2, 9. Eph. 4. 28. 1 Pet. 4. 2. 1 Cor. 7. 23.

## CHAP. XXIII.

### *Of the Civill Magistrate.*

GOD, the supreme Lord, and King of all the World, hath Ordained Civill Magistrates, to be under him, over the People, for his own Glory, and the Publike good: and, to this end hath armed them with the Power of the Sword, for the defence and encouragement of them that are good, and for the punishment of evil doers. Rom. 13. 1, 2, 3, 4. 1 Peter 2. 13, 14.



I I. It is lawfull for Christians to accept and execute the Office of a Magistrate, when called thereunto : in the managing whereof, as they ought especially to maintaine Pietie, Justice, and Peace, according to the wholesome Lawes of each Commonwealth : so, for that end, they may lawfully now, under the New Testament, wage War, upon just and necessarie occasion. Prov. 8. 15, 16. Rom. 13. 1, 2, 4. Psal. 2. 10, 11, 12. 1 Tim. 2. 2. Psalm 82. 3, 4. 2 Sam. 23. 3. 1 Pet. 2. 13. Luke 3. 14. Rom. 13. 4. Mat. 8. 9, 10. Acts 10. 1, 2. Revel. 17. 14, 16.

I I I. The Civil Magistrate may not assume to himself the administation of the Word and Sacraments, or the power of the Keyes of the Kingdome of Heaven : yet, he hath Authoritie, and it is his duty, to take order, that Unity and Peace be preserved in the Church, that the Truth of God bee kept pure, and intire, that all Blasphemies and Heresies bee suppressed, all corruptions and abuses in Worship and Discipline prevented, or reformed : and all the Ordinances of God duely settled, administred, and observed. For the better effecting whereof, he hath power to call Synods, to bee present at them, and to provide that whatsoever is transacted in them, be according to the minde of God. 2 Chron. 26. 18, with Matth. 18. 17. and Matth. 16. 19. 1 Cor. 12. 28, 29. Ephes. 4. 11, 12. 1 Cor. 4. 1, 2. Rom. 10. 15. Heb. 5. 4. Isaia. 49. 23. Psal. 122. 9. Ezra 7. 23, 25, 26, 27, 28. Levit. 24. 16. Deut. 13. 5, 6, 12. 2 Kings 18. 4. 1 Chronicles 13. 1, to 9. 2 Kings 23. 1, to 26. 2 Chron 34. 33. 2 Chron. 15. 12, 13. 2 Chronicles 19. 8, 9, 10, 11. 2 Chron. 29. 30 Chapters Mat. 2. 4, 5.

I V. It is the duty of People to pray for Magistrates, to honour their Persons, to pay them tribute and other dues, to obey their lawful Commands, and to be subject to their Authority, for conscience sake. Infidelity, or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the People from their due obedience to him : from which, Ecclesiastical persons are not exempted, much lesse hath the Pope any power and jurisdiction over them, in their Dominions, or over any of their people ; and, least of all, to deprive them of their Dominions, or lives, if he shall judge

judge them to bee Hereticks, or upon any other pretence whatsoever. 1 Tim. 2. 1, 2. 1 Pet. 2. 17. Rom. 13. 6, 7. Rom. 13. 5. Titus 1. 3. 1 Pet. 2. 13, 14, 16. Rom. 13. 1. 1 Kings 2. 35. Acts 25. 9, 10, 11. 2 Pet. 2. 1, 10, 11. Jude verse 8, 9, 10, 11. Theſ. 2. 4. Rev. 13. 15, 16, 17.

## CHAP. XXIV.

*Of Marriage, and Divorce.*

**M**Arriage is to bee betweene one Man and one Woman: neither is it lawfull for any man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time. Genesis 2. 24. Matthew 19. 5, 6. Prov. 2. 17.

I I. Marriage was ordained for the mutuall help of Husband and Wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed; and, for preventing of uncleannesse. Gen. 2. 18. Mal. 2. 15. 1 Corin. 7. 2, 9.

1 1 1. It is lawfull for all sorts of people to marry, who are able with judgement, to give their consent. Yet, is it the duty of Christians to marry onely in the Lord; And therefore such as professe the true Reformed Religion, should not marry with Infidels, Papists, or other Idolaters; Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintaine damnable Heresies, Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 24. 57, 58. 1 Cor. 7. 39. Gen. 34. 14. Exod. 34. 16. Dent. 7. 3, 4. 1 Kings 11. 4. Nehe. 13. 25, 26, 27. Mal. 2. 11, 12. 2 Cor. 6. 14.

I V. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word; Nor can such incestuous marriages ever be made lawfull by any Law of man, or consent of Parties, so as those persons may live together as man and wife. The man may not marry any of his wives kindred, nearer in blood, then he may of his own; nor, the woman of her husbands kindred, nearer in blood, then of her own, Leviticus. 18. Chapter 1 Corinthians 5. 1.

Amos 2. 7. Mark 6. 18. Lev. 18. 24, 25, 26, 27, 28. Lev. 20. 19, 20, 21.

V. Adultery, or fornication committed after a Contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that Contract. In the case of Adultery after marriage, it is lawfull for the innocent party to sue out a Divorce: And after the Divorce, to marry another, as if the offending party were dead, Mat. 1. 18, 19, 20. Mat. 5. 31, 32. Mat. 19. 9. Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joined together in marriage: yet, nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church, or Civil Magistrate, is cause sufficient of dissolving the bonde of Marriage: Wherein a publike and orderly course of proceeding is to be observed: And, the Persons concerned in it, not left to their own wills and discretion, in their own case, Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6. Deut. 24. 1, 2, 3, 4.

## CHAP. XXV.

### *Of the Church.*

**T**He Catholick or Universall Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under CHRIST the Head thereof; and is, the Spouse, the Body, the Fulnes of him that filleth all in all, Eph. 1. 10. 22, 23. Eph. 5. 13, 27, 32. Col. 1. 18.

II. The Visible Church, which is also Catholicke or Universall, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those throughout the World, that professe the true Religion; and, of their Children: and is, the Kingdome of the Lord Jesus Christ, the House and Family of God, out of which, there is no ordinary possibility of Salvation. 1 Cor. 1. 2. 1 Cor. 12. 12, 13. Psalm 2. 8. Rev. 7. 9. Rom. 15. 9, 10, 11, 12. 1 Cor. 7. 14. Acts 2, 39. Ezek. 16, 20, 21. Rom. 11. 16. Gen. 3. 15.  
Gen.

Gen. 17. 7. Matthew 13. 47. Isai. 9. 7. Eph. 2. 19. Eph. 3. 15  
Acts 2. 47

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life to the end of the World: and doth by his own presence and Spirit, according to his promise, make them effectually thereunto. 1 Cor. 12. 28. Eph. 4. 11, 12, 13. Mat. 28. 19, 20. Isai. 59. 21

IV. This Catholick Church hath been some times more, sometimes lesse visible. And particular Churches, which are Members thereof, are more or lesse pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and Publike Worship performed more or lesse purely in them. Rom. 11. 3, 4. Rev. 12. 6, 14. Rev. 2. 3. chapters 1 Cor. 5. 6, 7.

V. The purest Churches under Heaven are subject both to mixture, and errour: and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Nevertheless, there shall be alwayes a Church on Earth, to worship God according to his will. 1 Cor. 13. 22. Rev. 2. 3 chapters. Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47. Rev. 18. 2. Rom. 11. 18, 19, 20, 21, 22. Mat. 16. 18. Psal. 72. 17. Psal. 102. 28. Mat. 28. 19, 20.

VI. There is no other Head of the Church, but the Lord Jesus Christ: Nor can the Pope of Rome, in any sence bee head thereof: but is, that Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God. Col. 1. 18. Eph. 1. 22. Mat. 23. 8, 9, 10. 2 Thess. 2. 3, 4, 9. Rev. 13. 6.

## CHAP. XXVI.

### *Of the Communion of Saints.*

**A**Ll Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: And, being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance

mance of such duties, publike and private, as do conduce to their mutuall good, both in the inward and outward man. 1 John 1. 3. Eph. 3. 16, 17, 18, 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. Eph. 4. 15, 16. 1 Cor 12. 7. 1 Cor. 3. 21, 22, 23. Col. 2. 19. 1 Thell. 5. 11, 14. Rom. 1. 11, 12, 14. 1 John 3. 16, 17, 18. Gal. 6. 10.

II Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spirituall services as tend to their mutuall edification: as also, in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity, is to bee extended unto all thole, who, in every place, call upon the Name of the Lord Jesus. Heb. 10. 24, 25. Acts 2. 42, 46. Isai 2. 3. 1 Cor. 11. 20. Acts 2. 44, 45. 1 John 3. 17. 2 Cor. 8. 9. chapters. Acts 11, 29, 30.

III. This Communion which the Saints have with Christ, doth not make them, in any wayes, partakers of the substance of His Godhead, or to be equall with Christ, in any respect: either of which to affirme, is impious, and blasphemous. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in his goods and possessions. Col. 1. 18, 19. 1 Cor. 8. 6. Isai 42. 8. 1 Tim. 6. 15, 16. Psal. 45. 7. with Heb. 1. 8, 9. Exod. 20. 15. Eph. 4. 28. Acts 5. 4.

## CHAP. XXVII.

### *Of the Sacraments.*

**S**acraments are holy Signes, and Seales of the Covenant of Grace, immediatly instituted by God, to represent Christ, and his Benefites; and, to confirme our interest in him: as also, to put a visible difference between those that belong unto the Church, and the rest of the World: and, solemnly to engage them to the service of God in Christ, according to his Word. Rom. 4. 11. Gen. 17. 7, 10. Mat. 28. 19. 1 Cor. 11. 23. 1 Cor. 10. 16. 1 Cor. 11. 25, 26. Gal 3. 27. Rom, 15. 8. Exod. 12. 48. Gen. 34. 14. Rom, 6, 3. 4. 1 Cor. 10. 16. 21.

II. There



II. There is in every Sacrament a spirituall relation, or Sacramentall union, between the Signe, and the Thing signified, whence it comes to passe, that the names, and effects of the one, are attributed to the other. Gen. 17. 10, Mat. 26. 27, 28. Tit. 3. 5.

III. The Grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it: but, upon the work of the Spirit, and the word of Institution, which containes, together with a precept authorizing the use thereof, a promise of Benefit to worthy Receivers. Rom. 2. 28, 29. 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 12. 13. Mat. 26, 27, 28. Mat. 28. 19, 20.

I V. There be onely two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptisme and the Supper of the Lord: neither of which may be dispensed by any but by a Minister of the Word lawfully Ordained. Matth. 28. 29. 1 Cor. 11. 20, 23. 1 Cor. 4. 1. Heb. 5. 4.

V. The Sacraments of the Old Testament, in regard of the spirituall things thereby signified, and exhibited, were for substance, the same with those of the New. 1 Cor. 10. 1, 2, 3, 4

## CHAP. XXVIII.

### *Of Baptisme.*

**B**aptisme is a Sacrament of the New Testament, Ordained by Jesus Christ, not onely for the solempne Admission of the Partie Baptized, into the Visible Church: but also, to be unto him a signe, and seal of the Covenant of Grace, of his ingrafting into Christ, of Regeneration, of Remission of sins, and of his giving up unto God through Jesus Christ, to walk in newnesse of life. Which Sacrament is, by Christs own appointment, to be continued in his Church untill the end of the World. Mat. 28. 19. 1 Cor. 12. 13. Rom. 4. 11. with Col. 2. 11. 12. Gal. 3. 27. Rom. 6. 5. Tit. 3. 5. Mark 1. 4. Rom. 6. 3, 4. Mat. 28. 19, 20.

II. The outward Element to be used in this Sacrament is Water,

Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto: Mar. 3. 11. John 1. 33. Mat. 28. 19, 20.

III. Dipping of the person into the Water, is not necessary: but, Baptisme is rightly administred, by powring, or sprinkling Water upon the person. Heb. 9. 10, 19, 20, 21, 22 Acts 2. 41. Acts 16. 33. Mark 7. 4.

IV. Not onely those that do actually professe faith in, and obedience unto Christ, but also the Infants of one, or both believing Parents, are to be baptized. Mark 16. 15. 16. Acts 8. 37, 38. Gen. 17. 7, 9. with Gal. 3. 9, 14. and Col. 2. 11, 12. and Acts 2. 38, 39. and Rom. 4. 11 12. 1 Cor. 7. 14. Mat. 28. 19. Mark 10. 13, 14, 15, 16. Luke 18 15.

V. Although it be a great sin, to contemne or neglect this Ordinance, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it, or, that all that are Baptized, are undoubtedly regenerated. Luke 7. 30 with Exod. 4. 24, 25, 26 Rom. 4. 11. Acts 10. 2, 4, 22, 31, 45, 47. Acts 8. 13, 23.

VI. The efficacy of Baptisme is not tyed to that moment of time, wherein it is administred: yet, notwithstanding by the right use of this Ordinance, the grace promised, is not onely offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or Infants) as that Grace belongeth unto, according to the Counsel of Gods own will, in his appointed time. John 3. 5, 8. Gal. 3. 27. Tit. 3. 5. Eph. 5. 25, 26. Acts 2. 38, 41.

VII. The Sacrament of Baptisme is but once to be administred unto any person. Tit 3. 5.

## CHAP. XXIX.

### *Of the Lords Supper.*

OUR Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the World, for the perpetuall Remembrance of the Sacrifice

crifice of Himself, in his death; the sealing all benefits thereof unto true Beleevers, their spirituall nourishment and growth in him, their further ingagement in, and to, all duties which they owe unto him; and to be a bond, and pledge of their Communion with him, and with each other, as members of his mysticall Body. 1 Cor. 11. 23. 41, 25, 26. 1 Cor. 10. 16, 27, 21, 2 Cor. 12, 13.

II. In this Sacrament Christ is not offered up to His Father; nor, any reall Sacrifice made at all, for remission of sins of the quick or dead, but onely a Commemoration of that one offering up of Himself, by Himself, upon the Crosse, once for all, and, a spirituall Oblation of all possible praise unto God, for the same; So that, the Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, onely Sacrifice, the alone Propitiation for all the sins of the Elect. Heb. 9. 22, 25, 26, 28. 1 Cor. 11. 24, 25, 26. Mat. 26, 26, 27. Heb. 7. 23, 24, 27. Heb. 10, 11, 12. 14. 18.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of Institution to the People; to pray, and blesse the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants; but, to none who are not then present in the Congregation. Mat. 26. 26, 27, 28. and Mark 14. 22, 23, 24. and Luke 22. 19, 20. with 1 Cor. 11. 23, 24, 25, 26. Acts 20. 7. 1 Cor. 11. 20.

I V. Private Masses, or receiving this Sacrament by a preist or any other, alone, as likewise, the denyall of the Cup to the people, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ. 1 Cor. 10. 6 Mark 4. 23. 1 Cor. 11. 25, 26, 27, 28, 29. Mat. 15. 9.

V. The outward Elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally onely, they are sometimes

times called by the name of the things they represent, to wit, the Body and Blood of Christ, albeit, in substance and nature, they still remain, truly, and onely Bread and Wine as they were before. Mat. 26. 26, 27, 28. 1 Cor. 11. 26, 27, 28, Matth. 26. 29.

**VI.** That Doctrine which maintaines a changes of the substance of Bread and Wine, into the Substance of Christs Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason, overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold Superstitions; yea, of grosse Idolatries. Acts 3. 21. with 1 Cor. 11. 24, 25, 26. Luke 24. 6, 39.

**VII.** Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament, do then also, inwardly by faith, really, and indeed, yet not carnally and corporally, but Spiritually, receive, and feed upon Christ crucified, and all benefits of his death; The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; yet, as really, but Spiritually, present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses. 1 Cor. 11. 28. 1 Cor. 10. 16.

**VIII.** Although ignorant, and wicked men receive the outward Elements, in this Sacrament: yet, they receive not the Thing signified thereby; but by their unworthy comming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore, all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and, cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries, or be admitted thereunto. 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 16, 1 Cor. 5. 6, 7, 13, 2 Thess. 3. 6, 14, 15. Mat 7. 6.

## CHAP. XXX.

## Of Church Censures.

**T**He Lord Jesus, as King and Head of his Church; hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate. *Issai 9. 6, 7. 1 Tim. 5. 17. 1 Theff. 5. 12. Acts 20. 17, 28. Heb. 13. 7, 17, 24. 1 Cor. 12. 28. Mat. 28. 18, 19, 20.*

**I I.** To these Officers the Keyes of the Kingdome of Heaven, are committed: by vertue whereof, they have power, respectively, to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministry of the Gospel, and by Absolution from Censures, as occasion shall require. *Mat. 16. 19. Mat. 18. 17, 18. John 20. 20, 21, 22, 23. 2 Cor. 2. 6, 7, 8.*

**I I I.** Church Censures are necessary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders. *1 Cor. 5. Chapter, 1 Tim. 5. 20. Mat. 7. 6. 1 Tim. 1. 20. 1 Cor. 11. 27. to the end, with Jude v. 23.*

**I V.** For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lords Supper for a season; and, by Excommunication from the Church, according to the nature of the crime, and demerit of the person. *1 Theff. 5. 12. 2 Theff. 3. 6. 14, 15. 1 Corinth. 5. 4, 5, 13. Matth. 18. 17. Tit. 3. 10.*



CHAP. XXXI.

*Of Synods and Councils.*

**F**OR the better Government, and further edification of the Church, there ought to bee such Assemblies, as are commonly called Synods or Councils. Acts 15. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit Persons, to consult and advice with, about matters of Religion: So, if Magistrates be open Enemies to the Church, the Ministers of CHRIST, of themselves by vertue of their Office; or, they, with other fit persons, upon delegation from their Churches, may meet together, in such Assemblies. Isaiah 49. 23. 1 Timothy 2. 12. 2 Chron. 19. 8, 9, 10, 11. 2 Chron. 29, 30. chapters. Mat. 2. 4, 5. Prov. 11, 14. Acts 15. 2, 4, 22, 23, 25.

III. It belongeth to Synods and Councils, ministerially to determine Controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better Ordering of the publike Worship of God, and Government of his Church; to receive Complaints, in cases of Male administration; and, authoritatively, to Determine the same: which Decrees, and Determinations, if consonant to the word of God, are to be received with reverence, and submission; not onely for their agreement with the Word, but also for the Power whereby they are made, as being an Ordinance of God appointed thereunto in his Word. Acts 15. 15, 19, 24, 27, 28, 29, 30, 31. Acts 16. 4. Matthew 18. 17, 18, 19, 20.

IV. All Synods or Counsels since the Apostles times, whether generall, or particular, may erre; and many have erred. Therefore, they are not to be made the Rule of Faith or practice; but to be used as an help in both. Eph. 2. 20. Acts 17. 1 Cor. 2. 5. 2 Cor. 1. 24.

V. Synods, and Counsels are to handle, or conclude nothing but that which is Ecclesiasticall : and are not to intermeddle with civil Affaires which concerne the Commonwealth ; unlesse by way of humble Petition, in cases extraordinary ; or by way of Advice, for satisfaction of Conscience, if they be thereunto required by the civil Magistrate. Luke 12. 13, 14. John 18, 36.

## CHAP. XXXII.

*Of the state of men after death, and of the  
Resurrection of the dead*

**T**He Bodies of men after death return to dust, and see corruption : but their souls ( which neither die nor sleep ) having an immortall subsistence, immediatly return to God who gave them : the soules of the Righteous being then made perfect in holinesse, are received into the highest Heavens, where they behold the face of God, In light and glory, waiting for the full Redemption of their Bodies. And the soules of the wicked are cast into Hell, where they remain in torments and utter darknes, reserved to the Judgement of the great Day. Beside these two places, for souls separated from their Bodies, the Scripture acknowledgeth none. Gen. 3. 19. Acts 13. 36. Luke 23. 43. Ecclesiastes 12. 7. Hebrews 12. 23. 2 Cor. 5. 1, 6, 8. Phillipians 1. 23. with Acts 3. 21. and Ephesians 4. 10. Luke 16. 23, 24. Acts 1. 25. Jude verse 6, 7. 1 Peter 3. 19.

II. At the Last Day, such as are found alive, shall not die, but bee changed ; and, all the Dead shall bee raised up with the self same Bodies, and none other, although with different qualities, which shall be united again to their Soules for ever. 1 Thessalonians 4. 17. 1 Corinthians 15. 51, 52. Job. 19. 26, 27. 1 Corinthians 15. 42, 43, 44.

III. The bodies of the unjust shall by the power of CHRIST, be raised to dishonour : the Bodies of the Just

Just by his Spirit, unto honour: and, be made conformable to his own glorious body. Acts 24. 15. John 5. 28, 29. 1 Cor. 15. 42. Phil. 3. 21.

CHAP. XXXIII.

*Of the last Judgement.*

**G**OD hath appointed a Day, wherein he will judge the World in righteousness, by JESUS CHRIST, to whom, all Power, and judgement is given of the Father. In which day, not onely the Apostate Angels shall be judged, but likewise all persons that have lived upon Earth, shall appear before the Tribunall of Christ, to give an account of their Thoughts, Words, and Deeds, and to receive according to what they have done in the Body, whether good or evill. Acts 17. 31. John 5. 22, 27. 1 Cor. 6. 3. Jude verse 6. 2. Pet. 2. 4. 2 Cor. 5. 10. Eccles. 12. 14. Romans 2. 16. Romans 14. 10, 12. Matth. 12. 36, 37.

I I. The End of GODS appointing this Day, is for the manifestation of the glory, of his Mercy, in the eternall salvation of the Elect; and of his Justice, in the damnation of the reprobate, who, are wicked, and disobedient. For, then shall the Righteous go into everlasting Life, and receive that fulnesse of Joy and refrething, which shall come from the presence of the LORD: but, the wicked, who know not GOD, and obey not the Gospel of Jesus Christ, shall bee cast into eternall Torments, and bee punished with everlasting destruction from the presence of the LORD, and from the glory of his power. Matthew 25. 31. to the end. Rom. 2. 5, 6. Rom. 9. 22, 23. Mat. 25. 21. Acts 3. 19. 2 Thel. 1. 7, 8, 9, 10.

I I I. As Christ would have us to bee certainlie perswaded, That there shall be a Day of Judgement, both to deterre all men from sinne, and for the greater consolation of the godlie in their aduersitie: so, will hee have that Day  
unknowne

*The Confession of Faith.*

unknowne to men, that they may shake off all carnall securitye, and bee alwayes watchfull, because they know not at what houre the LORD will come; and, may bee ever prepared to say, come Lord Jesus, come quicklie, *Amen.*  
 2 Peter 3. 11, 14. 2 Corinthians 5. 10, 11. 2 Thessalonians 1. 5, 6, 7. Luke 21. 27, 28. Romanes 8. 23, 24, 25. Matthew 24. 36, 42, 43, 44. Marke 13. 35, 36, 37. Luke 12, 39, 36. Revelation 22. 20.

*Charles Herle, Prolocutor.*

*Cornelius Burges, Assessor.*

*Herbert Palmer, Assessor.*

*Henry Robrough, Scriba.*

*Adoniram Byfield, Scriba.*

**FINIS.**

THE  
LARGER  
CATECHISME

First agreed upon

By the ASSEMBLY  
of DIVINES at  
WESTMINSTER,

And now approved by the  
*Generall Assembly* of the Kirk  
of Scotland to be a part of  
Uniformity in Religion  
between the Kirks of  
*Christ* in the three  
Kingdoms.

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*With the proofs thereof out of the Scriptures.*

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# ACT OF THE GENERALL ASSEMBLY Approving of the Larger CATECHISME

**T**He Generall Assembly having exactly examined and seriously considered, the Larger Catechisme agreed upon by the Assembly of Divines sitting at Westminster with assistance of Commissioners from this Kirk, Copies thereof being Printed, and sent to Presbyteries for the more exact Triall thereof, and publick intimation being frequently made in this Assembly, that every one that had any doubts or objections upon it, might put them in: Doe finde upon due examination thereof, That the said Catechisme is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk, a necessary part of the intended Uniformity in Religion, and a rich treasure for increasing knowledge among the people of God: And therefore the Assembly, as they blesse the Lord that so excellent a Catechisme is prepared, so they Approve the same as a part of Uniformity; Agreeing for their part, that it be a common Catechisme for the three Kingdoms, and a Directory for Catechising such as have made some proficiency in the knowledge of the grounds of Religion.

THE

# THE LARGER CATECHISME,

*First agreed upon*

By the ASSEMBLY of DIVINES  
*at Westminster,*

And now appointed by the  
GENERAL ASSEMBLY of  
the Kirk of Scotland, to be a part of  
Uniformity in Religion between  
the Kirks of Christ, in the three  
K I N G D O M E S.

## Q U E S T I O N.

**W**hat is the chief and highest end of man?  
A. Mans chief and highest end is, to glorify God, and fully to enjoy him forever. Rom 11.36. 1Cor.10.31. Psal.73.24. and John 17.21,22,23.

2 Q. How doth it appear that there is a God?

A. The very light of nature in man, and the works of God declare plainly that there is a God: but his Word and Spirit onely do sufficiently and effectually reveal him unto men for their salvation. Rom.1.19,20. Psal.19.1,2,3. Acts 17.28. 1Cor.2.6,10. 2Tim.3.15,16,17. Isai.56.21.

3 Q. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God, the onely Rule of Faith and obedience. 2Tim.3.16. 2Pet.1.19,20,21. Eph.2.20. Rev.22.18,19. Isa.

8. 20. Luke 16. 29. 31. Gal. 1. 8, 9. 2 Tim. 3. 15, 16, 17.

*Q. How doth it appear that the Scriptures are the Word of God?*

*A.* The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation; But the Spirit of God, bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it, that they are the very Word of God. Hos. 8. 18. 1 Cor. 2. 6, 7, 13. Psal. 119. 18, 129. Psal. 12. 6. Psal. 119. 140. Acts 10. 43. Acts 26. 22. Rom. 3. 19. 27. Acts 18. 28. Heb. 4. 12. 1 Jam. 1. 18. Psal. 19. 7, 8, 9. Rom. 15. 4. Acts 20. 32. Iohn 16. 13, 14. 1 John 2. 20, 27. John 20. 31.

*Q. What do the Scriptures principally teach?*

*A.* The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man. 2 Tim. 1. 13.

*Q. What do the Scriptures make known of God?*

*A.* The Scriptures make known what God is, the Persons in the God-head, his Decrees, and the execution of his Decrees. Heb. 12. 6. 1 Joh. 5. 7. Acts 15. 14, 15, 18. Acts 4. 27, 28.

*Q. What is God?*

*A.* God is a Spirit, in and of himself, infinite in being, glory, blessedness, and perfection: allsufficient, eternall, unchangeable, incomprehensible, every where present, almighty, knowing all things, most wise, most holy. most just, most merciful and gracious, long-suffering, and abundant in goodnesse and truth. Ioh. 4. 24. Exod. 3. 14. Iob 11. 7, 8, 9. Act. 7. 21. 1 Tim. 6. 15. Mat. 5. 48. Gen. 17. 1. Ps 90. 2. Mil. 3. 6. Ia. 1. 17. 1 King. 8. 27. Ps 139. 1. to 23. Rev. 4. 8. Heb. 4. 13. Psa. 147. 5. Ro. 19. 27. Isa. 6. 3. Rev 15. 4. Deut. 32. 4. Exod. 34. 6.

*Q. Are there more Gods then one?*

*A.* There is but one onely, the living and true God Deut. 6. 4. 1 Cor. 8. 4, 6. 1 Jer. 10. 10.

*Q. How many Persons are there in the Godhead?*

*A.* There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternal

all God, the same in substance, equal in power and glory; although distinguished by their Personall Properties. 1 John 5.7. Mat. 3.16.17. Mat. 28.19. 2 Cor. 13.14. John 10.30.

Q. What are the personall Properties of the three Persons in the Godhead?

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity, Heb 1.5, 6, 8. John 1.14, 18. John 15.16. Gal. 4.6.

Q. How doth it appear that the Son and the Holy Ghost are God, equall with the Father?

A. The Scriptures manifest that the Son, and the Holy Ghost are God equal with the Father, ascribing unto them such Names, attributes, works, and worship, as are proper to God onely, Isai. 6.3, 5, 8, with Joh. 12.41, and Acts 28.25. 1 John 5.20. Acts 5.3, 4. Joh. 1.1. Isa. 9.6. Joh. 2.24, 25. 1 Cor. 2.10. 11. Col 1.16. Gen 1.2. Mat. 28.19. 2 Cor. 13.14.

Q. What are the decrees of God?

A. Gods Decrees are the, wise, free, and holy acts of the counsell of his will, whereby from all eternity, he hath for his own glory, unchangeably fore-ordained whatsoever comes to passe in time; especially concerning Angels and men, Eph. 1.

11. Ro. 11.33. Ro. 9.14, 17, 18. Eph. 1.4, 11. Ro. 9.22, 13. Ps. 33.11.

Q. What hath God especially decreed concerning Angels and men?

A. God by an eternal and immutable Decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory; and in Christ hath chosen some men to eternal life, and the means thereof: and also according to his sovereign power, and the unsearchable counsel of his own wil, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonor and wrath, to be for their sin inflicted to the praise of the glory of his justice, 1 Tim. 5.21. Eph. 1.4, 5, 6. 2 Thel. 2.13, 14. Ro. 9.17, 18, 21, 22. Mat. 11.25, 26. 2 Tim. 2.20. Iud. v.4. 2 Pet. 2.8.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will, Ephel. 1.11.

Q. What

5 *Q. What is the work of Creation?*

*A.* The work of Creation is that; wherein God did, in the beginning, by the Word of his Power, make of nothing, the world and all things therein, for himself, within the space of six dayes, and all very good, Gen. 1. cha. Heb. 11. 3. Prov. 16. 4.

6 *Q. How did God create the Angels?*

*A.* God created all the Angels, spirits, immortal, holy, excelling in knowledge, mighty in power, to execute his Commandments, and to praise his Name; yet subject to change, Col. 1. 16. Ps. 104. 4. Mat. 22. 30. Mat. 25. 31. 2 Sam. 14. 17. Mat. 24. 36. 2 Thes. 1. 7. Psal. 103. 20, 21. 2 Pet. 2. 4.

7 *Q. How did God create man?*

*A.* After God had made all other creatures, he created man male and female, formed the body of the man of the dust of the ground; and the woman of a rib of the man; indued them with living, reasonable, and immortall souls; made them after his own image, in knowledge, righteousness, and holiness, having the Law of God written in their hearts, and power to fulfill it, with dominion over the creatures; yet subject to fall, Gen. 1. 27. Gen. 2. 7. Gen. 2. 22. Gen. 2. 7. with Job 35. 11, and Eccl. 12. 7. and Mat. 10. 28. and Lu. 23. 43. Gen. 1. 27. Col. 3. 10. Eph. 4. 24. Rom. 2. 14. 15. Eccl. 7. 29. Gen. 1. 28. Gen. 3. 6. Eccl. 7. 29.

8 *Q. What are Gods works of Providence?*

*A.* Gods works of Providence are, his most holy, wise, and powerfull, preserving and governing all his creatures, ordering them, and all their actions to his own glory, Psal. 145. 17. Psal. 104. 24. Isa. 28. 19. Heb. 1. 3. Psal. 103. 19. Mat. 10. 29, 30, 31. Gen. 45. 7. Rom. 11. 36. Isa. 63. 14.

9 *Q. What is Gods Providence toward the Angels?*

*A.* God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation, limiting and ordering that, and all their sins to his own glory; and established the rest in holiness and happiness: employing them all; at his pleasure, in the administrations of his power, mercy and justice, Jude v. 6. 2 Pet. 2. 4. Heb. 2. 16. John 8. 44. Job 1. 12. Mat. 8. 31. 1 Tim. 5. 21. Mark 8. 38. Heb. 12. 22. Psal. 104. 4. 2 Kings 19. 35. Heb. 1. 14.

*Q. What*



Q. What was the Providence of God toward man in the estate in which he was created?

A. The Providence of God toward man, in the estate in which he was created, was the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help, affording him communion with himself, instituting the Sabbath, entering into a Covenant of life with him, upon condition of personall, perfect, and perpetuall obedience, of which the Tree of life was a pledge, and forbidding to eat of the Tree, of the knowledge of good and evil, upon pain of death. Gen. 2. 8, 15, 16. Gen. 1. 28. Gen. 2. 18. Gen. 1. 26, 27, 28, 29. Gen. 3. 8. Gen. 2. 3. Gal. 3. 12. Rom. 10. 5. Gen. 2. 9. Gen. 1. 17.

Q. Did man continue in that estate wherein God at first created him?

A. Our first Parents being left to the freedome of their own will, through the temptation of Satan transgressed the Commandement of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created. Gen. 3. 6, 7, 8, 13. Eccles. 7. 29. 2 Cor. 11. 3.

Q. Did all mankind fall in that first transgression?

A. The Covenant being made with Adam as a publike person, not for himself onely, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression, Acts 17. 26. Gen. 2. 16, 17. with Rom. 5. 12, to 20. and 1 Cor. 15. 21, 22.

Q. Into what estate did the fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery. Rom. 5. 12. Rom. 3. 23.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature. 1 John 3. 4. Gal. 3. 10, 12.

Q. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adams first sin, the want of that righteousness

ousnesse wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Original sin, and from which do proceed all actuall transgressions. Rom. 5. 12, 19. Rom. 3. 10 to 20. Eph. 2. 1, 2, 3. Rom. 5. 6. Rom. 8. 7, 8. Gen. 6. 5. Lam. 1. 14, 15. Mat. 15. 19.

26 Q. How is Original Sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin. Psal. 51 5. Job 14. 4. Job 15. 14. Iohn 3. 6.

27 Q. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the losse of Communion with God, his displeasure and curse, so as we are by nature children of wrath, bond-slaves to Satan, and justly liable to all punishments in this world, and that which is to come. Gen. 3. 8, 10, 24. Eph. 2. 2, 3. 2 Tim. 2. 26. Gen. 2. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude vers. 7.

28 Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are, either inward, as blindness of minde, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments, together with death it self. Eph. 4. 18. Rom. 1. 28. 2 Thess. 2. 11. Rom. 2. 5. Isa. 33. 14. Gen. 4. 13. Mat. 27. 4. Rom. 1. 26. Gen. 3. 17. Deut. 28. 15. to the end. Romanes 6. 21, 23.

29 Q. What are the punishments of Sin in the world to come?

A. The punishments of Sin in the world to come, are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire, for ever. 2 Thess. 1. 9. Mat. 9. 44, 46, 48. Luke 16. 24.

30 Q. Doth God leave all mankind to perish in the estate of sin and misery?

A, God

31 *A.* God doth not leave all mankind to perish in the estate of sin and misery into which they fell by the breach of the first Covenant commonly called the Covenant of Works; but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace. 1 Thes. 5. 9. Gal. 3. 10. 12. Titus 3. 4, 5, 6, 7. Gal. 3, 21. Rom. 3. 20, 21, 22.

32 *Q.* With whom was the Covenant of Grace made?

*A.* The Covenant of Grace was made with Christ, as the second Adam, and, in him, with all the elect, as his seed. Gal. 3. 16. Rom. 5. 15. to the end. Isa. 53. 10, 11.

33 *Q.* How is the Grace of God manifested in the second Covenant?

*A.* The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and, requiring Faith as the condition to interest them in him, promiseth and giveth his holy Spirit to all his elect to work in them that faith, with all other saving graces, and to inable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation. Gen. 3. 15. Isa. 42. 6. John 6. 27. 1 John 5. 11, 12. John 3. 16. John 1. 12. Prov. 1. 23. 2 Cor. 4. 13. Gal. 5. 22, 23. Ezek. 36. 27. Iam. 2. 18, 22. 2 Cor. 5. 14, 15. Eph. 2. 10.

34 *Q.* Was the Covenant of Grace alwayes administred after one and the same manner?

*A.* The Covenant of Grace was not alwayes administred after the same manner, but the administrations of it under the Old Testament were different from those under the New. 2 Cor. 3. 6, 7, 8, 9.

35 *Q.* How was the Covenant of Grace administred under the Old Testament?

*A.* The Covenant of Grace was administred under the Old Testament, by Promises, Prophecies, Sacrifices, Circumcision, the Pasleover, and other types and ordinances, which did all fore signifie Christ then to come, and were

for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternall salvation. Rom. 1. 8. Acts 3. 20, 24. Heb. 10. 1. Rom. 4. 11. 1 Cor. 5. 7. Heb. 8. 9, 10. Chapters. Heb. 11. 13. Gal. 3. 7, 8, 9, 14.

36 Q. *How is the Covenant of Grace administred under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administred in the preaching of the Word, and the administration of the Sacraments of Baptisme, and the Lords Supper; in which, Grace and salvation is held forth in more fulnesse, evidence, and efficacy, to all nations. Mark. 16. 15. Mat. 28. 19, 20. 1 Cor. 11. 23, 24, 25. 2 Cor. 3. 6. to the end. Heb. 8. 6, 10, 11. Mat. 28. 19.

37 Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ, who being the eternall Son of God, of one substance and equall with the Father, in the fulnesse of time became man, and so was and continues to be God and man in two intire distinct natures, and one person, for ever. 1 Tim. 2. 5. Iohn 1. 1, 14. Iohn 10. 30. Phil. 2. 6. Gal. 4. 4. Luke 1. 35. Rom. 9. 5. Col. 2. 9. Heb. 7. 14, 25.

38 Q. *How did Christ, being God, become man?*

A. Christ the Son of God became man by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her, yet without sin. Iohn 1. 14. Marke 26. 38. Luke 1. 27, 31, 35, 42. Gal. 4. 4. Heb. 4. 15. Heb. 7. 26.

39 Q. *Why was it requisite, that the Mediator should be GOD?*

A. It was requisite that the Mediator should be God, that he might sustaine and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacie to his sufferings, obedience and intercession; and so satisfie Gods justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all

all their enemies, and bring them to everlasting salvation. Acts 2. 24, 25. Rom. 1. 4. with Rom. 4. 25. Heb. 9. 14. Acts 20. 28. Heb. 9. 14. Heb. 7. 25, 26, 27, 28. Rom. 3. 24, 25, 26. Eph. 1. 6. Mat. 3. 17. Tit. 2. 13, 14. Gal. 4. 6. Luke 1. 63, 69, 71, 74. Heb. 5. 8, 9. Heb. 9. 11. to 16.

40 Q. *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Mediator should be man, that hee might advance our nature, performe obedience to the Law, suffer and make intercession for us in our nature, have a fellow-feeling of our infirmities; that wee might receive the adoption of sons, and have comfort and access with boldnesse unto the throne of Grace. Heb. 2. 16. Gal. 4. 4. Heb. 2. 14. Hebrews 7. 24, 25. Hebrews 4. 15. Gal. 4. 5. Heb. 4. 16.

41 Q. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man and this in one person, that the proper works of each nature might be accepted of God for us, and relyed on by us, as the works of the whole person. Matth. 1. 21, 23. Mat. 3. 17. Heb. 9. 14. 1 Pet. 2. 6.

42 Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins. Mat. 1. 21.

43 Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so, set apart, and fully furnished with all authority and ability to execute the Offices of a Prophet, Priest, and King of his Church, in the estate both of his Humiliation and Exaltation. Iohn 3. 34. Psal. 45. 7. Iohn 6. 27. Mat. 28. 18, 19, 20. Acts 3. 21, 22. Luke 4. 18, 21. Heb. 5. 5, 6, 7. Heb. 4. 14, 15. Psal. 2. 6. Matth. 24. 5. Isa. 9. 6, 7. Phil. 2. 8, 9, 10, 11.

44 Q. *How doth Christ execute the Office of a Prophet?*

B 2

A. Christ



*A.* Christ executeth the Office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers wayes of administration, the whole will of God in all things concerning their edification and salvation. Iohn 1. 18. 1 Pet. 1. 10, 11, 12. Heb. 1. 1, 2. Iohn 15. 15. Acts 20. 32. Eph. 4. 11, 12, 13. Iohn 20. 31.

45 *Q.* How doth Christ execute the Office of a Priest?

*A.* Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to bee a reconciliation for the sins of his people, and in making continuall intercession for them. Heb. 9. 14, 28. Heb. 2. 17. Heb. 7. 25.

46 *Q.* How doth Christ execute the Office of a King?

*A.* Christ executeth the Office of a King, in calling out of the world a people to himself, and giving them Officers, Laws, and Censures, by which hee visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and also in taking vengeance on the rest, who know not God, and obey not the Gospel. Acts 15. 14, 15, 16. Isai. 55. 4, 5. Gen. 49. 10. Psal. 110. 3. Eph. 4. 11, 12. 1 Cor. 12. 28. Isa. 33. 22. Mat. 18. 17, 18. 1 Cor. 5. 4, 5. Acts 5. 31. Rev. 22. 12. Rev. 2. 10. Rev. 3. 19. Isa. 63. 9. 1 Cor. 15. 25. Psal. 110. throughout. Rom. 14. 10, 11. Rom. 8. 28. 1 Thes. 1. 8, 9. Psal. 2. 8, 9.

47 *Q.* What was the estate of Christ's Humiliation?

*A.* The estate of Christs Humiliation was, that low condition, wherein, he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death untill his resurrection. Philip. 2. 6, 7, 8. Luke 1. 31. 2 Corinth. 8. 9. Acts 2. 24.

48 *Q.* How did Christ humble himself in his conception and Birth?

*A.* Christ humbled himself in his conception and Birth,  
in

in that, being, from all eternity, the Son of God, in the bosome of the Father, he was pleased in the fulnesse of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more then ordinary abasement. John 1. 14. 18. Gal. 4. 4. Luke 2. 7.

19 Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life by subjecting himself to the Law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition. Gal. 4. 4. Mat. 5. 17. Rom. 5. 19. Psal. 22. 6. Heb. 12. 2, 3. Mat. 4. 1. 12. Luke 4. 13. Heb. 2. 17, 18. Heb. 4. 15. Isa. 51. 13, 14.

50 Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrours of death, and the powers of darknesse, felt and borne the weight of Gods wrath; he laid down his life an offering for sin, induring the painfull, shamefull, and cursed death of the crosse. Mat. 17. 4. Mat. 26. 56. Isa. 53. 2. 3. Mat. 27. 26. to 50. Ioh. 19. 34. Luke 22. 44. Mat. 27. 46. Isa. 53. 10, Phil. 2. 8. Heb. 12. 2. Gal. 3. 13.

51 Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which hath been otherwise expressed in these words, [He descended into hell] 1 Cor. 15. 3, 4. Psal. 16. 10. with Acts 2. 24. 25, 26, 27, 31. Rom. 6. 9. Mat. 12. 40.

52 Q. *What was the estate of Christs Exaltation?*

A. The estate of Christs Exaltation comprehended his Resurrection, Assention; sitting at the right hand of the Father, and his Coming again to judge the world. 1 Cor. 15. 4. Mat. 16. 19. Eph. 1. 20. Acts 1. 11. Acts 17. 31.

Q. *How*

53 *Q. How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held; and having the very same body in which he suffered, with the essentiall properties thereof, but without mortalitie and other common infirmities belonging to this life, really united to his soul, he rose again from the dead the third day, by his own power; whereby he declared himself to be the Son of God, to have satisfied divine Justice, to have vanquished death and him that had the power of it, and to be Lord of quick and dead; all which he did as a publike person, the head of his Church, for their Justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day. Acts 2. 24. 27. Luke 24. 39. Rom. 6. 9. Rev. 1. 18. Ioh. 10. 18. Rom. 1. 4. Rom. 8. 34. Heb. 2. 14. Rom. 14. 9. 1 Cor. 5. 21. 22. Eph. 1. 20. 22. 23. Col. 1. 18. Rom. 4. 25. Eph. 2. 1. 5, 6. Col. 2. 12. 1 Cor 15 25, 26, 27. 1 Cor. 15. 20.

54 *Q. How was Christ exalted in his Assention?*

A. Christ was exalted in his Assention, in that having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdome of God, and giving them commission to preach the Gospel to all nations; fourty dayes after his Resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us where himself is, and shall continue, till his second coming at the end of the world. Act 1. 2, 3. Mat. 28. 19. 20. Heb. 6. 20. Eph. 4. 8. Acts 1. 9. 10, 11. Eph. 4. 10. Psal. 68. 18. Col. 3. 1, 2. Joh 14. 3. Acts 3. 21.

55 *Q. How is Christ exalted in his sitting at the right hand of GOD?*

A. Christ is exalted in his sitting at the right hand of God, in that, as God man he is advanced to highest favour with God the Farther, with all fulnesse of joy, glory, and power over all things in heaven and earth, and doth gather and de-  
send

send his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces, and maketh intercession for them. Phil. 2. 9. Acts 2. 28. with Psal. 16. 11. Joh. 17. 5. Eph. 1. 22. 1 Pet. 3. 22. Eph. 4. 10, 11, 12. Psal. 110. throughout. Rom. 8. 34.

56 Q. *How doth Christ make intercession?*

A. Christ maketh Intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applyed to all beleivers, answering all accusations against them, procuring for them quiet of conscience notwithstanding dayly failings, accessse with boldnesse to the throne of Grace, and acceptance of their persons and services. Heb. 9. 12. 14. Heb. 1. 3. Joh. 3. 16. Joh. 17. 9. 20. 24. Rom. 8. 33, 34. Rom. 5. 1, 2. 1 Joh. 2. 1, 2. Heb. 4. 16. Eph. 1. 6. 1 Pet. 2. 5.

57 Q. *How is Christ to be exalted in his comming again to judge the world?*

A. Christ is to be exalted in his comming again to judge the world, in that he who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels, with a thour, with the voice of the Archangel, and with the trumpet of God, to judge the world in righteousness. Acts 3, 14. 15, Mar. 24. 30. Luke 9. 26. Mat. 25. 31. 1 Thess. 4. 16. Acts 17. 31.

58 Q. *What benefites hath Christ procured by his Mediation?*

A. Christ by his Mediation hath procured Redemption, with all other benefites of the Covenant of Grace. Heb. 9. 12. 2 Cor. 1. 20.

59 Q. *How do we come to be made partakers of the benefites which Christ hath procured?*

A. We are made partakers of the benefites which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost. Joh. 1. 11, 12, Tit. 3. 5. 6.

60 Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applied, and effectually communicated

communicated to all thole for whom Christ hath purchased it who are in time by the Holy Ghost inabled to beleeve in Christ according to the Gospel. Eph. 1. 13, 14. Iohn 6. 37. 39. Iohn 10. 15. 16. Ephes. 2. 8. 2 Cor. 4. 13.

61 *Q. Can they who have never heard the Gospell, and so, know not Iesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel, know not Iesus Christ, and beleeve not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the Law of that Religion which they profess; neither is their salvation in any other, but in Christ alone, who is the Saviour onely of his body the Church. Rom. 10. 14. 2 Thes. 1. 8, 9. Eph. 2. 12. Iohn 1. 10. 11, 12. Iohn 8. 24. Mark 16. 16. 1 Cor. 1. 20. 21, 22, 23, 24. Joh. 4. 22. Rom. 9. 31, 32. Phil. 3. 4, 5, 6, 7, 8, 9. Acts 4. 12. Ephes. 5. 23.

62 *Q. Are all they saved who hear the Gospell and live in the Church?*

A. All that hear the Gospel and live in the visible Church are not saved, but they onely who are true members of the Church invisibic. Joh. 12. 38. 39, 40. Rom. 9. 6. Mat. 22. 14. Mat. 7. 21. Rom. 11. 7.

63 *Q. What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true Religion, and of their children. 1 Cor. 1. 2. 1 Cor. 12. 13. Rom. 15. 9, 10, 11, 12. Rev. 7. 9. Psal. 2. 8. Psal. 12. 27, 28, 29, 30, 31. Psal. 45. 17. Mat. 28. 19., 20. Isai. 59. 21. 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

64 *Q. What are the speciall priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods speciall care and government, of being protected and preserved in all ages, notwithstanding the opposition of all enemies, and of enjoying the communion of Saints, the ordinary meanes of salvation, offers of Grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever beleeves in him shall be saved, and excluding



ding none that will come unto him. Isa. 4. 5, 6. 1 Tim. 4. 10. Psal. 115. throughout. Isa. 31. 4, 5. Ezech. 12. 2, 3, 4, 8, 9. Acts 2. 39. 42. Plal. 147. 19. 20. Rom. 9. 4. Eph. 4. 11, 12. Mar. 16. 15, 16. Iohn 6. 37.

65 Q. *What is the Invisible Church?*

A. The Invisible Church is the whole number of the elect, that have been, are, or shall bee gathered into one, under Christ the Head. Ephesians 1. 10, 22, 23. Iohn 10. 16. Iohn 11. 52.

66 Q. *What speciall benefites doe the members of the Invisible Church enjoy by Christ?*

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him, in Grace and Glory. Iohn 17. 22. Eph. 2. 5, 6. Iohn 17. 24.

67 Q. *What is that Union which the elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband; which is done in their effectuall Calling. Eph. 1. 22. Eph. 2. 6, 7, 8. 1 Cor. 6. 17. Iohn 10. 28. Eph. 5. 23, 30. 1 Pet. 5. 10. 1 Cor. 1. 9.

68 Q. *What is effectuall Calling?*

A. Effectuall Calling is the work of Gods Almighty power and grace, whereby, out of his free and especiall love to his elect, and from nothing in them moving him thereunto, he doth in his accepted time invire and draw them to Jesus Christ by his Word and Spirit, savingly inlightning their mindes, renewing and powerfully determining their wils, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein. 1 Cor. 5. 25. Eph. 1. 18, 19, 20. 2 Tim. 1. 1, 9. Titus 3. 4, 5. Ephes. 2. 4, 5, 7, 8, 9. Rom. 9. 11. 2 Cor. 5. 20. with 2 Cor. 6. 1, 2. Iohn 6. 44. 2 Thes. 2. 13, 14. Acts 26. 18. 1 Cor. 2. 10, 12. Ezek. 11. 19. Ezek. 36. 26, 27. Iohn 6. 45. Ephes. 2. 5. Phil. 2. 13. Deut. 30. 6.

69 Q. *Are the Elect only effectually called?*

A. All the Elect, and they onely, are effectually called; although

although others may be, and often are, outwardly called by the Ministry of the Word, and have some common operations of the Spirit, who, for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ. Acts 13. 48. Matth. 22. 14. Matth. 7. 22. Matth. 13. 20, 21. Heb. 6. 4, 5. John 12. 38, 39, 40. Acts 28. 25, 26, 27. John 6. 64, 65. Psal. 81. 11, 12.

70 Q. *What is the Communion in Grace, which the members of the Invisible Church have with Christ?*

A. The Communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification, Adoption, Sanctification, and whatever else in this life manifests their Union with him. Romanes 8. 30. Ephesians 1. 5. I Corinth. 1. 30.

71 Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience, and full satisfaction of Christ, by God imputed to them, and received by Faith alone. Rom. 3. 23, 24, 25. Rom. 4. 5. 2 Cor. 2. 5, 19, 21. Rom 3. 22, 24, 25, 27, 28. Titus 3. 5, 7. Ephes. 1. 7. Rom. 5. 17, 18, 19. Rom. 4. 6, 7, 8. Acts 10. 43. Gal. 2. 16. Phil. 3. 9.

72 Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to Gods Justice, in the behalf of them that are justified; yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own onely Son, imputing his righteousness to them, and requiring nothing of them for their Justification, but Faith, which also is his gift, their Justification is, to them, of free Grace. Rom. 5. 8, 9, 10, 19. I Tim. 2. 5, 6. Heb. 10. 10. Matth. 20. 28. Dan 9. 24, 26. Isa 53. 4, 5, 6, 10, 11, 12. Heb. 7. 22. Rom. 8. 32. 1 Pet. 1. 18, 19. 2 Cor. 5. 21. Rom. 3. 24, 25. Eph. 2. 8. Eph. 1. 7.

Q. *What*

73 *Q. What is Justifying Faith?*

A. Justifying Faith is a saving Grace, wrought in the heart of a Sinner by the Spirit and Word of God, whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation. Heb. 10. 39. 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Rom. 10. 14, 17. Acts 2. 37. Acts 16. 30. Iohn 16. 8, 9. Rom. 5. 6. Eph. 2. 1. Acts 4. 12. Eph. 1. 13. Iohn 1. 12. Acts 16. 31. Acts 10. 43. Philip. 3. 9. Acts 15. 11.

74 *Q. How doth Faith Justifie a Sinner in the sight of God?*

A. Faith Justifies a Sinner in the sight of God, not because of those other graces which doe alwayes accompany it, or of good works that are the fruit of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification; but onely as it is an Instrument, by which he receiveth and applieth Christ and his righteousness. Gal. 3. 11. Rom. 3. 28. Rom 4. 5. with Rom. 10, 10. Iohn 1. 12. Phil. 3. 9. Gal. 2. 16.

75 *Q. What is adoption?*

A. Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are Justified are received into the number of his children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and priviledges of the sons of God, made heires of all the promises, and fellow heires with Christ in glory. Iohn 3. 1. Eph. 1. 5. Gal. 4. 4, 5. Iohn 1. 12. 2 Cor. 6. 18. Rev. 3. 12. Gal. 4. 6. Psal. 103. 13. Prov. 14. 26. Mar. 6. 32. Heb. 6. 11. Rom. 8. 17.

76 *Q. What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerfull operation of his

his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the Image of God, having the seeds of Repentance unto life, and of all other saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more dye unto sinne, and rise unto newnesse of life. Eph. 1. 4. 1 Cor. 6. 11. 2 Thes. 1. 13. Rom. 6. 4, 5, 6. Eph. 4. 23, 24. Acts 11. 18. 1 Iohn 3. 9. Iude vers. 20. Heb. 6. 11, 12. Ephes. 3. 16, 17, 18, 19. Colos. 1. 10, 11. Romanes 6. 4, 6, 14. Gal. 5. 24.

77 Q. *What is Repentance unto life?*

A. Repentance unto life, is a saving grace wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, and upon the apprehension of Gods mercy in Christ to such as are penitent, he so grieves for, and hates his sinnes, as that he turnes from them all to God, purposing and endeavouring constantly to walk with him in all the wayes of new obedience. 2 Tim. 2. 25. Zech. 12. 10. Acts 11. 18, 20, 21. Ezek. 18. 28, 30, 32. Luke 15. 17, 18. Hos. 2. 6, 7. Ezek. 36. 31. Isa. 30. 21. Joel 2. 12, 13. Ier. 31. 18, 19. 2 Corin. 7. 11. Acts 26. 18. Ezek. 14. 6. 1 Kings 8. 47, 48. Psa. 119. 6, 59, 128. Luke 1. 6. 2 Kings 23. 25.

78 Q. *Wherein do Justification and Sanctification differ?*

A. Although Sanctification be inseparably joyned with Justification; yet they differ, in that God in Iustification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth Grace, and enableth to the exercise thereof; in the former sinne is pardoned, in the other it is subdued; the one doth equally free all beleivers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equall in all, nor in this life perfect in any, but growing up to perfection. 1 Cor. 6. 11. 1 Cor. 1. 30. Rom. 4. 6, 8. Ezek. 36. 27. Rom. 3. 24, 25. Rom. 6. 6, 14. Rom. 8. 33, 34. 1 Iohn 2. 12, 13, 14. Heb. 5. 12, 13, 14. 1 Iohn 1. 8, 10. 2 Corin. 7. 1. Phil. 3. 12, 13, 14.

Q. *Whence*

79 *Q* Whence ariseth the imperfection of Sanctification in beleevers?

A. The imperfection of Sanctification in Beleevers, ariseth from the remnants of sin; abiding in every part of them, and the perpetuall lusting of the flesh against the spirit, whereby they are often soiled with temptations, and fall into many sins, are hindered in all their spirituall services, and their best works are imperfect and defiled in the sight of GOD. Rom. 7. 18, 23. Marke 14. 66. to the end. Gal. 2. 11, 12. Heb. 12. 1. Isaiah 64. 6. Exod. 28. 38.

80 *Q* May not true Beleevers, by reason of their imperfections, and the many temptations and sinnes they are overtaken with, fall away from the estate of Grace?

A. True Beleevers, by reason of the unchangeable love of God, and his Decree and Covenant to give them perseverance, their inseparable Union with Christ, his continuall intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the estate of grace, but are kept by the power of God through faith unto salvation. Ier. 31. 3. 1 Tim. 2. 19. Heb. 13. 20, 21. 2 Sam. 23. 5. 1 Cor. 1. 8, 9. Heb. 7. 25. Luke 22. 32. 1 Iohn 3. 5. 1 Iohn 2. 27. Ierem. 32. 40. Iohn 10. 28. 1 Peter 1. 5.

81 *Q* Can true Beleevers bee infallibly assured, that they are in the estate of Grace, and that they shall persevere therein unto salvation?

A. Such as truly beleeve in Christ, and endeavour to walk in all good conscience before him, may, without extraordinary revelation, by faith, grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits, that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation. 1 Iohn 2. 3. 1 Cor. 1. 12. 1 Iohn 3. 14, 18, 19, 21, 24. 1 Iohn 4. 13, 16. Heb. 6. 11, 12. Rom. 8. 16. 1 Iohn 5. 13.

82 *Q* Are all true Beleevers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance



A. Assurance of grace and salvation not being of the essence of faith, true Beleevers may wait long before they obtain it, and after the enjoyment thereof, may have it weakened and intermitted through manifold distempers, sins, temptations and desertions; yet are they never left without such a presence and support of the Spirit of God; as keeps them from sinking into utter despair. Eph. 1. 13. Isai. 50. 10. Psal. 88. throughout. Psal. 77. 1. to 12. Cant. 5. 2, 3, 6. Psal. 51. 8. 12. Psal. 31. 22. Psal. 22. 1. 1 John 3. 9. Job. 13. 15. Psal. 73. 15. 23. Isai. 54. 7, 8, 9, 10.

83 Q. *What is the Communion in glory, which the members of the Invisible Church have with Christ?*

A. The Communion in Glory, which the members of the Invisible Church have with Christ is, in this life, immediately after death, and at last, perfected at the Resurrection and day of Judgement. 2 Cor. 3. 18. Luke 23. 43. 1 Thess. 4. 17.

84 Q. *What is the Communion in glory with Christ, which the members of the Invisible Church enjoy in this life?*

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him, their head, and so, in him, are interested in that glory which he is fully possessed of; and as an earnest thereof, enjoy the sense of Gods love, peace of Conscience, joy in the holy Ghost, and hope of glory; as, on the contrary, the sense of Gods revenging wrath, horror of conscience and a fearfull expectation of judgement, are, to the wicked, the beginning of their torments, which they shall endure after death. Ephes. 2. 5, 6. Rom. 5. 3. with 2 Cor. 1. 22. Rom. 5. 1. 2. Rom. 14. 17. Gen. 4. 13. Math. 27. 4. Heb. 10. 27. Rom. 2. 9. Mark 9. 44.

85 Q. *Shall all men dye?*

A. Death being threatned as the wages of sin, it is appointed unto all men once to die, for that all have sinned. Rom. 6. 23. Heb. 9. 27. Rom. 5. 12.

86 Q. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self, at the

the last day, and even in death, are delivered from the sting and curse of it, so that, although they die, yet it is out of Gods love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon. I Cor. 15. 26. 56. Heb. 2. 15. Isai. 57. 1, 2. 2 Kings 22. 20. Rev. 14. 13. Eph. 5. 27. Luke 23. 43. Phil. 1. 23.

*Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is in that their soules are then made perfect in holinesse, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their soules: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darknesse, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day. Heb. 12. 23. 2 Cor. 3. 1. 6. 8. Phil. 1. 23. with Acts 3. 21. and Eph. 4. 10. 1 John 3. 2. I Cor. 13. 12. Rom. 8. 23. Psal. 19. 6. 1 Thes. 4. 14. Isai. 57. 2. Job. 19. 26, 27. Luke 16. 23, 24. Acts 1. 25. Jude v. 6, 7.

*Q. What are we to beleeve concerning the Resurrection?*

A. We are to beleeve that at the last day there be a generall resurrection of the dead, both of the just and unjust; when they that are then found alive, shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just by the Spirit of Christ, and by vertue of his resurrection, as their head, shall be raised in power, spirituall, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonor, by him, as an offended Judge. Acts 24. 15. I Cor. 15. 51. 52. 53, 1 Thes. 4. 15, 16, 17, Ioh. 5. 28, 29. I Cor. 15. 21, 22, 23, 42. 43, 44. Phil. 3. 21. John 5. 27, 29. Mat. 25. 33.

A. Imme-

89 Q. *What shall immediately follow after the Resurrection ?*

A. Immediately after the Resurrection shall follow the generall and finall judgement of Angels and men, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the comming of the Lord. 2 Pet. 2. 4. Jude v. 6, 7. 14. 15. Mat. 25. 46. Mat 24. 36. 42. 44. Luke 21. 35. 36.

90 Q. *What shall be done to the wicked at the day of Judgement ?*

A. At the day of Judgement the wicked shall be set on Christs left hand, and upon clear evidence, and full conviction of their own consciences, shall have the fearfull, but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels for ever. Mat. 25. 33. Rom. 2. 15. 16. Mat. 25. 41. 42, 43 Luke 16. 26. 2 Thes. 1. 8, 9.

91 Q. *What shall be done to the righteous at the day of Judgement ?*

A. At the day of Judgement, the righteous being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged, and acquitted; shall joyn with him in the judging of reprobate Angels and Men, and shall be received into heaven; where they shall be fully and for ever freed from all sin and misery, filled with unconceivable joyes, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity: and this is the perfect and full communion which the members of the Church shall injoy with Christ in glory at the resurrection and day of judgement. 1 Thes. 4. 17. Mark 25. 33. Mat. 10. 32. 1 Cor. 6. 2, 3. Mat. 25. 34. 46. Ephes. 5. 27. Rev. 14. 13. Psal. 16. 11. Heb. 12. 22, 23. 1 Iohn 3. 2. 1 Cor. 13. 12. 1 Thes. 4. 17. 18.

Having

*Having seen what the Scriptures principally teach us to beleeve concerning God; it follows to consider, what they require as the duty of man.*

2. *Q. What is the duty that God requireth of Man?*

A. The dutie which God requireth of Man, is, obedience to his revealed will. Rom. 12. 1, 2. Micah 6. 8. 1 Sam. 15. 22.

93. *Q. What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Morall Law. Gen. 1. 16. 27. Rom. 2. 14, 15. Rom. 10. 5. Gen. 2. 17.

94. *Q. What is the Morall Law?*

A. The Morall Law is the declaration of the will of God to mankind, directing and binding every one to personall, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man soul and body, and in performance of all those duties of holinesse and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it. Deut. 5. 1, 21, 32, 33. Luke 10. 26, 27. Gal. 3. 10. 1 Thess. 5. 23. Luke 1. 75. Acts 24. 16. Rom. 10. 5. Gal. 3. 10, 12.

95. *Q. Is there any use of the Morall Law to man since the fall?*

A. Although no man, since the fall, can attain to righteousness and life by the Morall Law, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate. Rom. 8. 3. Gal. 2. 16. 1 Tim. 1. 8.

96. *Q. Of what use is the Morall Law to all men?*

A. The Morall Law is of use to all men, to informe them of the holy nature and will of God, and of their duty,  
D binding

binding them to walk accordingly ; to convince them of their disability to keep it , and of the sinfull pollution of their nature, hearts and lives ; to humble them in sense of their sin and misery , and thereby help them to a clearer sight of the need they have of Christ , and of the perfection of his obedience. Lev. 11. 44. Lev. 20. 7, 8. Rom. 7. 12. Micah 6. 8. Iam. 2. 10, 11. Psal. 19. 11, 12. Rom. 3. 20. Rom. 7. 7. Rom. 3. 9, 23. Gal. 3. 21, 22. Rom. 10. 4.

97 *Q. What particular use is there of the Morall Law to unregenerate men ?*

A. The Morall Law is of use to unregenerate men , to awaken their consciences to fly from wrath to come, and to drive them to Christ ; or, upon their continuance in the estate and way of sin , to leave them unexcusable , and under the curse thereof. 1 Tim. 1. 9, 10. Gal. 3. 24. Rom. 1. 20, with Rom. 2. 15. Gal. 3. 10.

98 *Q. What speciall use is there of the Morall Law to the regenerate ?*

A. Although they that are regenerate , and beleeve in Christ , be delivered from the Morall Law as a Covenant of works , so as thereby they are neither justified nor condemned ; yet, beside the generall uses thereof common to them with all men , it is of speciall use , to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead , and for their good ; and thereby to provoke them to more thankfulness , and to expresse the same in their greater care to conforme themselves thereunto as the rule of their obedience. Rom. 6. 14. Rom. 7. 4, 6. Gal. 4. 4, 5. Rom. 3. 20. Gal. 5. 23. Rom. 8. 1. Rom 7. 24, 25. Gal. 3. 13, 14. Rom. 8. 3, 4. Luke 1. 68, 69, 74, 75. Coloss. 1. 12, 13, 14. Rom. 7. 22. Titus 2. 11, 12, 13, 14.

99 *Q. Where is the Morall Law summarily comprehended ?*

A. The Morall Law is summarily comprehended in the ten Commandements , which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone , and are recorded in the twentieth chapter of Exodus ; the four first Commandements containing our duty to God and



and the other fix our duty to man. Deut. 10. 4. Exod. 34. 2, 3, 4. Matth. 22. 37, 38, 39. 40.

*Q. What Rules are to be observed for the right understanding of the ten Commandements?*

A. For the right understanding of the ten Commandements, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. Psalme 19. 7. James 2. 10. Matthew 5. 25, to the end.

That it is spirituall; and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures. Rom. 7. 14. Deut. 6. 5, with Matth. 22. 37, 38, 39. Matth. 5. 21, 22, 27, 28, 16, to the end.

That one and the same thing, in diverse respects, is required or forbidden in severall Commandements Col. 3. 5. Amos 8. 5. Prov. 1. 19. 1 Tim. 6. 10.

That, as, where a duty is commanded, the contrary sin is forbidden, and, where a sin is forbidden, the contrary duty is commanded: so where a promise is annexed, the contrary threatening is included; and where a threatening is annexed, the contrary promise is included. Isaiah 58. 13. Deut. 6. 13, with Matth. 4. 9, 10. Matth. 15. 4, 5, 6. Matth. 5. 21, 22, 23, 24, 25. Ephes. 4. 28. Exodus 20. 12, with Prov. 30. 17. Jerem. 18. 7, 8. Exodus 20, 7, with Psal. 15. 1, 4, 5, and Psal. 24. 4, 5.

That, what God forbids, is at no time to be done; what he commands, is alwayes our duty, yet every particular duty is not to be done at all times. Job. 13. 7, 8. Rom. 3. 8. Job. 36. 21. Heb. 11. 25. Deut. 4. 8, 9. Mar. 12. 7.

That, under one sin or duty, all of the same kinde are forbidden or commanded, together with all the causes, meanes, occasions, and appearances thereof, and provocations thereunto. Mat. 5. 21, 22, 27, 28. Mat. 15. 4, 5, 6. Heb. 10. 24, 25. 1 Thes. 5. 22, Jude 23. Cal. 5. 16. Col. 3. 21.

That what is forbidden or commanded to our selves, wee are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places. Exodus 20. 10. Leviticus 19. 17. Gen. 18. 19. Joshua 24. 15. Deut. 6. 6, 7.

That, in what is commanded to others, we are bound according to our places and callings to be helpfull to them; and to take heed of partaking with others in what is forbidden them. 2 Corinthians 1. 24. 1 Timothy 5. 22. Ephes. 5. 11.

101 *Q. What speciall things are wee to consider in the ten Commandements?*

A. Wee are to consider in the ten Commandements; the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them, the more to enforce them.

102 *Q. What is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in these words [**I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of bondage;**] wherein God manifesteth his sovereignty, as being Jehovah, the eternall, immutable, and almighty God, having his Being in and of himself, and giving being to all his words and works; and that he is a God in Covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivereth us from our spirituall thralldome: and that therefore wee are bound to take him for our God alone, and to keep all his Commandements. Exodus 20. 2. Isaiah 44. 6. Exodus 3. 14. Exodus 6. 3. Acts 17. 24, 28. Gen. 17. 7, with Rom. 3. 29. Luke 1. 74, 75. 1 Pet. 1. 15, 16, 17, 18. Lev. 18. 30. Lev. 19. 37.

103 *Q. What is the summe of the four Commandements, which contain our duty to God?*

A. The summe of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our minde. Luke 10. 27.

*Q. Which*

Q. Which is the first Commandement?

A. The first Commandement is, **Thou shalt have no other gods before me.** Exod. 20. 3.

Q. What are the duties required in the first Commandement?

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to bee the only true God, and our God; and to worship and glorifie him accordingly: by thinking, meditating, remembring, highly esteeming, honouring, adoring, chusing, loving, desiring, fearing of him, beleeving him, trusting, hoping, delighting, rejoicing in him, being zealous for him, calling upon him, giving all praise and thanks, and yeelding all obedience and submission to him, with the whole man, being carefull in all things to please him, and sorrowfull when in any thing he is offended, and walking humbly with him. 1 Chro. 28. 9. Deut. 26. 17. Isa. 43. 10. Ier. 14. 22. Psal. 95. 6, 7. Matth. 4. 10. Psalme 29. 2. Mal. 3. 16. Psalme 63. 6. Eccles. 12. 1. Psalme 71. 19. Mal. 1. 6. Isaiah 45. 23. Josh. 24. 15, 22. Deut. 6. 5. Psalme 73. 25. Isa. 8. 13. Exod. 14. 31. Isaiah 26. 4. Psal. 130. 7. Psal. 37. 4. Psalm 32. 11. Rom. 12. 11; with Numb. 25. 11. Philip. 4. 6. Jerem. 7. 23. James 5. 7. John 3. 22. Jer. 31. 18. Psal. 119. 15. Micah 6. 8.

Q. What are the sinnes forbidden in the first Commandement?

A. The sins forbidden in the first Commandement, are, Atheisme, in denying, or not having a God; Idolatry, in having, or worshipping more Gods then one, or any with, or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of any thing required in this Commandement, ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him, bold and curious searching into his secrets, all profanenesse, hatred of God, self love, self seeking, and all other inordinate and immoderate setting of our minde, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresie, misbelief, distrust, despair, incorrigibleness, insensibleness

Ableness under, judgements, hardnesse of heart, pride, presumption, carnall security, tempting of God, using unlawfull meanes, and trusting in lawfull meanes, carnall delights and joyes; corrupt, blind, and indiscreet zeale; lukewarmnesse, and deadnesse in the things of God: estranging our selves, and apostatizing from God, praying, or giving any religious worship to Saints, Angels, or any other creatures, all compacts and consulting with the devill; and hearkening to his suggestions, making men the Lords of our faith and conscience; flighting and despising God, and his commands, resisting and grieving of his spirit, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, Idols, our selves, or any other creature. Iſal. 14. 1, Eph. 2. 12, Jer. 20. 28, with 1 Theſ. 1. 9. Psalm. 81. 11. Iſa. 43. 22, 23, 24 Jer. 4. 22. Hoſ. 4. 16. Jer. 2. 32. Acts 17. 23, 29. Iſa. 40. 18. Psalm. 50. 21. Deut. 29. 29. Tit. 1. 16. Heb. 12. 16. Rom. 1. 30. 2 Tim. 3. 2. Phil. 2. 21. 1 John 2. 15. 16. 1 Sam. 2. 9. Col. 3. 2, 5. 1 John 4. 1. Deut. 10. 6, 24. Heb. 3. 12. Gal. 5. 21. Tit. 3. 10. Acts 26. 9. Psalm. 78. 22. Gen. 4. 13. Jer. 5. 3. Iſa. 42. 25. Rom. 2. 5. Ier. 13. 15. Psalm. 19. 13. Zeph. 1. 12. Mat. 4. 7. Rom. 3. 8. Ier. 17. 5. 2 Tim. 3. 4. Gal. 4. 17. Iohn. 16. 2. Rom. 10. 2. Luke 9. 54, 55. Rev. 3. 16, Rev. 3. 1, Ezek. 14. 5, Iſa. 1. 4, 5, Rom. 10. 13, 14. Hoſ. 4. 12, Acts 10. 25, 26, Rev. 19. 10, Matth. 4. 10, Col. 2. 18, Rom. 1. 25. Lev. 20. 6, 1 Sam. 28, 7, 11, with 1 Chron. 10. 13, 14, Acts 5. 3, 2 Cor. 1. 24, Mat. 23. 9, Deut. 32. 15, 2 Sam. 12. 9, Prov. 13. 13, Acts 7. 51, Ephes. 4. 30, Psalm 73. 2, 3, 14, 15, 22, Iob. 1. 22, 1 Sam. 6, 7, 8, 9, Dan. 5. 23. Deut. 8. 17 Dan. 4. 30, Hab. 1. 16,

107 *Q. What are we especially taught by these words ( before me ) in the first Commandment?*

A. These words **before me**, or before my face, in the first Commandment, teach us, that God who seeth all things, takes speciall notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent

udent provocation; as alio to perswade us to do, as in his sight, what ever we do in his service. Ezek. 8, 5, to the end, Plalm. 44. 20, 21. 1 Chron. 28. 9.

108 Q. Which is the second Commandement?

A. The second Commandement is, (**Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down to them, nor serve them: for I the Lord thy God, am a jealous God: visiting the iniquity of the fathers upon the children, unto the third and fourth generation, of them that hate me: and shewing mercy unto thousands, of them that love me, and keep my Commandements.**) Exod. 20. 4, 5, 6.

109 Q. What are the duties required in the second Commandement?

A. The duties required in the second Commandement, are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word: particularly, Prayer and Thanksgiving in the name of Christ, the reading, preaching, and hearing of the Word, the administration and receiving of the Sacraments; Church-government and Discipline; the Ministry, and maintenance thereof; religious fasting, swearing by the name of God, and vowing unto him: as also the disapproving, detesting, opposing all false worship: and according to each ones place and calling, removing it, and all monuments of Idolatry. Deut. 32. 46, 47, Mat. 28. 20, Acts 2. 42, 1 Tim. 6. 13, 14, Phil. 4. 6. Ephes. 5. 20. Deut. 17. 18, 19, Acts 15. 21. 2 Tim. 4. 2, James 1. 21, 22, Acts 10. 33, Mat. 28. 19, 1 Cor. 11. 23, to 30, Mat. 18. 15, 16, 17, Mat. 16. 19, 1 Cor. 5. chap. 1 Cor. 12. 28, Eph. 4. 11, 12, 1 Tim. 5. 16, 17, 1 Cor. 9. 7, to 15, Joel 2. 12, 13, 1 Cor. 7. 5, Deut. 6. 13, Isa. 19. 21, Psal. 76. 11, Acts 17. 16, 17, Psal. 16. 4, Deut. 7. 5, Isa. 30. 22.

110 Q. What are the sins forbidden in the second Commandement?

A. The ~~sins~~ sins forbidden in the second Commandement, are



are, all devising, counselling, commanding, using and any wayes approving, any religious worship not instituted by God himself; tolerating a false Religion; the making any representation of God, of all, or of any of the three persons, either inwardly in our minde, or outwardly, in any kinde of Image or likenesse of any creature whatsoever, all worshipping of it, or God in it, or by it; the making of any representation of feigned Deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented or taken up of our selves, or received by tradition from others, though under the title of antiquity, custome, devotion, good intent, or any other pretence whatsoever; simony, sacriledge, all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed. Num. 15. 39. Deut. 13. 6, 7, 8. Hos. 5. 11. Micah 6. 16. 1 Kings 12. 33. Deut. 12. 30, 31, 32. Deut. 13. 6. to 12. Zech. 13. 2, 3. Rev. 2. 2, 14. 15, 20. Rev. 1. 12, 16, 17. Deut. 4. 15, 16, 17, 18, 19. Acts 17. 26. Rom. 1. 21, 22, 23, 25. Dan. 3. 18. Gal. 4. 8. Exod. 32. 5, 8. 1 King 18. 26, 28. Isa. 65. 11. Acts 17. 22. Col. 2. 21, 22, 23. Mal. 1. 7, 8, 14. Deut. 4. 2. Psal. 106. 39. Mar. 15. 9. 1 Pet. 1. 18. Ier. 44. 17. Isa. 45. 3, 4, 5. Gal. 1. 13. 14. 1 Sam. 13. 11, 12. 1 Sam. 15. 21. Acts 8. 18. Rom. 2. 22. Mal. 3. 8. Exod. 4. 24, 25, 26, Mar. 22. 5. Mal. 1. 7, 13. Mat. 23. 13. Acts 13. 44, 45. 1 Thes. 2. 15, 16.

*What are the reasons annexed to the second Commandment the more to inforce it?*

A. The Reasons annexed to the second Commandment, the more to inforce it, contained in these words ( **For the Lord thy God is a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandments:** ) are, beside Gods sovereignty over us, and property in us; his fervent zeal for his own worship, and his revengefull indignation against all false worship, as being a spirituall

spirituall whoredome; accounting the breakers of this Commandement such as hate him, and threatning to punish them unto diverse generations; and esteeming the observers of it, such as love him, and keep his Commandements, and promising mercy to them unto many generations. Exod. 20. 5, 6. Psal. 45. 11. Rev. 15. 3, 4. Exod. 34. 13, 14. 1 Cor. 10. 20, 21, 22. Ier. 7. 18. 19, 20. Ezek. 16. 26, 27. Deut. 22. 16, 17, 18, 19, 20. Hos. 2. 2, 3, 4. Deut. 5. 29.

12 Q. Which is the third Commandement?

A. The third Commandement is, **Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.** Exod. 20. 7.

13 Q. What is required in the third Commandement?

A. The third Commandement requires, that the Name of God, his titles, attributes, ordinances, the word, Sacraments, prayer oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, writing, by an holy profession, and answerable conversation, to the glory of God, and the good of ourselves, and others. Mar. 6. 9. Deut. 28. 58. Psal. 29. 2. Psal. 68. 4. Rev. 15. 3, 4. Mal. 1. 14. Eccles. 5. 1. Psal. 138. 2. 1 Cor. 11. 24, 25, 28, 19. 1 Tim. 2. 8. Ier. 4. 2. Eccles. 2. 4, 5, 6. Acts 1. 24, 26. Iob. 36. 24. Mal. 3. 16. Psal. 8. throughout. Col. 3. 17. Psal. 105. 2, 5. Psal. 102. 18. 1 Pet. 3. 15. Mica. 4. 5. Phil. 1. 27. 1 Cor. 10. 31. Ier. 32. 39, 1 Ier. 2. 12.

14 Q. What are the sins forbidden in the third Commandement?

A. The sins forbidden in the third Commandement, are, the not using of Gods name as is required; and the abuse of it, in an ignorant, vain, irreverent, prophane, superstitious, or wicked mentionings, or otherwise using his titles, attributes, ordinances, or workes; by blasphemy, perjury; all sinfull cursings, oaths, vows, and lots, violating of our oaths, and vows, if lawfull; and fulfilling them, if of things unlawfull; murmuring and quarrelling at, curious prying into, and misapplying of Gods decrees, and providences, misinterpreting, misapplying, or any way perverting the  
E . . . word,

word, or any part of it, to prophane jests, curious or unprofitable questions; vain janglings, or the maintaining of false Doctrines; abusing it, the creatures, or any thing contained under the name of God, to charmes, or sinfull lusts and practises, the maligning, scorning, reviling, or any wayes opposing of Gods truth, grace, and wayes, making profession of Religion in hypocrisie, or for sinister ends; being ashamed of it, or a shame to it, by uncomfortable, unwise, unfruitfull, and offensive walking, or backsliding from it, **Mal. 2. 2, Acts 17. 23, Prov. 30. 9, Mal. 1. 6, 7, 12, Mal. 3. 14, 1 Sam. 4. 3, 4, 5, Jer. 7. 4, 9, 10, 14, 31, Col. 2. 20, 21, 22, 2 Kings 18. 30, 35, Exod. 5. 2, Psal. 139. 10, Psal. 50. 16, 17, Isa. 5. 12, 2 Kings 19. 22, Lev. 24. 11. Zech. 5. 4, Zech. 8. 17, 1 Sam. 17. 43, 2 Sam. 16. 5, Jer. 5. 7, Jer. 23. 10, Deut. 23. 18, Acts 23. 12, 14, Esth. 3. 7, Esth. 9. 24, Psal. 22. 18, Psal. 24. 4, Ezech. 17. 16, 18, 19, Mar. 6. 26, 1 Sam. 25. 22, 32, 33, 34, Rom. 9. 14, 9, 20, Deut. 29. 29, Rom. 3. 5, 7, Rom. 6. 1, Eccles. 8. 11, Eccles. 9. 3, Psal. 39, throughout, Mat. 5. 21, to the end, Ezek. 13. 22, 2 Pet. 3. 16, Mat. 22. 24, to 31, Isa. 22. 13, Jer. 23. 34, 36, 38 1 Tim. 1. 4, 6, 7, 1 Tim. 6. 4, 5, 20, 2 Tim. 2. 14, Tit. 3. 9, Deut. 18. 10, 11, 12, 13, 14, Acts 19. 13, 2 Tim. 4. 3, 4, Rom. 13. 13, 14, 1 King. 21. 9, 10, Jude 4, Acts 13. 16, 1 John 3. 12, Psal. 1. 1, 2 Pet. 3. 3 1 Pet. 4. 4, Acts 13. 45, 46, 50, Act 4. 18, Acts 19. 9, 1 Thes. 2. 16, Heb. 10. 29, 2 Tim. 3. 5, Mat. 23. 14, Mat. 6. 1, 2, 5, 16 Mark 8. 38, Psal. 73. 14, 15, 1 Cor. 6. 5, 6, Ephes. 5. 15, 16, 17, Isa. 5. 4, 2 Pet. 1. 8, 9, Rom. 2. 23, 24, Gal. 3. 1, 3, Heb. 6. 6.**

**152** *What Reasons are annexed to the third Commandment?*

**A.** The Reasons annexed to the third Commandment in these words [ **The Lord thy God** ] and [ **For the Lord will not hold him guiltless that taketh his Name in vain** ] are, because he is the Lord, and our God and therefore his name is not to be prophaned, or any way abused by us: especially, because he will be so far from acquitting and sparing the transgressours of this Commandment, as that he will not suffer them to escape his righteous judgement, albeit many such escape the censures and punishments

ments of men. Exod. 20. 7. Lev. 19. 12. Ezek. 36. 21, 22, 23. Deut. 22. 58, 59. Zech. 52. 3, 4. 1 Sam. 2. 12, 17, 21, 24, with 1 Sam. 3. 13.

16 Q. Which is the fourth Commandment?

A. The fourth Commandment is, [ Remember the Sabbath day to keep it holy: six dayes shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. ] Exodus 20. 8, 9, 10, 11.

17 Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word: expressly, on whole day in seven which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath, and in the New Testament called the Lords day. Deut. 5. 12, 13, 14. Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. Mar. 5. 17, 18. Ma. 56. 2, 4, 6, 7. Rev. 1. 10.

18 Q. How is the Sabbath, or Lords day, to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day, not only from such works as are at all times sinfull, but even from such worldly employments and recreations as are on other dayes lawfull; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the publick and private exercises of Gods worship, and to that end we are to prepare our hearts, and with such fore-sight, diligence and moderation to dispose, and seasonably to dispatch our worldly businesse, that we may be the more free and fit

for the duties of that day, Exod. 20. 8, 10. Exod. 16, 25, 26, 27, 28. Neh. 13. 15, 16, 17, 18, 19, 21, 22. Jer. 17. 21, 22. Mat. 12. 1, 10, 13. Isa. 58. 13. Luke 4. 16. Acts 20. 7. 1 Cor. 16. 1, 2. Psal. 92. title. Isa. 66. 23. Lev. 23. 3. Exod. 20. 8. Luke 23. 54, 56. Exodus. 16. 22, 25, 16, 19. Nehem. 13. 19.

119 Q. *Why is the charge of keeping the Sabbath, more specially directed to governours of families and other superiors?*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiors because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft-times to hinder them by employments of their own, Exod. 20. 10. Josh. 24. 15. Neh. 13. 15, 17. Jer. 17. 20, 21, 22. Exod. 23. 12.

120 Q. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are all omissions of the duties required, all carelesse, negligent, and unprofitable performing of them, and being weary of them, all prophaning the day by idlenesse, and doing that which is in it self sinful, and by all needlesse works, words, and thoughts about our worldly employments and recreations, Ezek. 23. 26. Acts 20. 7, 9. Ezek. 33. 30, 31, 32. Amos 8. 5. Mal. 1. 13. Ezek. 23. 38. Jer. 17. 24, 27. Isa. 58. 13.

121 Q. *What are the reasons annexed to the fourth Commandment, the more to enforce it?*

A. The reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affaires, and reserving but one for himself, in these words, [ **Six dayes shalt thou labour, and do all thy work;** ] from Gods challenging a speciall propriety in that day, [ **The seventh day is the Sabbath of the Lord thy God** ] from the example of God, who in six dayes made heaven and earth, the sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a meanes of blessing to us in our sanctifying



stifying it; **wherefore the Lord blessed the Sabbath day, and hallowed it,** Exodus 20. 9. Exodus 20. 10. Exodus 20. 21.

22 Q. *Why is the word Remember set in the beginning of the fourth Commandement?*

A. The word **Remember** is set in the beginning of the fourth Commandement, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it, and in keeping it, better to keep all the rest of the Commandements, and so continue a thankfull remembrance of the two great benefits of Creation and Redemption, which contain a short abridgement of Religion: and partly, because we are very ready to forget it; for that there is lesse light of nature for it, and yet it restraineth our naturall liberty in things at other times lawfull: that it cometh but once in seven dayes, and many worldly busineses come between, and too often take off our mindes from thinking of it, either to prepare for it, or to sanctify it; and that Sathan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety, Exodus 20. 8. Exodus 16. 23. Luke 23. 54, 56, with Mark 15. 42. Neh. 13. 19. Psal. 92. title with verse 13, 14. Ezek. 20. 12, 19, 20. Gene. 2. 2, 3. Psal. 118. 22, 24, with Acts 4. 10, 11. Rev. 1. 10. Ezek. 22. 26. Neh. 9. 14. Exo. 34. 21. Deut. 5. 14, 15. Amos. 8. 5. Lam. 1. 7. Ier. 17. 21, 22, 23. Neh. 13. 15, ro 23.

23 Q. *What is the sum of the six Commandements which containe our duty to man?*

A. The sum of the six Commandements which containe our duty of man, is to love our neighbour as our selves, and to do to others what we would have them do to us, Math. 22. 39. Mat. 7. 12.

24 Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy Father and thy mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee.** Exod. 20. 12.

25 Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By

A. By Father and Mother, in the fifth Commandement, are meant not onely naturall Parents, but all superiours in age and gifts, and especially such as by Gods Ordinance are over us in place of authority whether in Family, Church, or Common wealth. Prov. 23. 22, 25. Eph. 6. 1. 2. 1 Tim. 5. 1, 2. Gen. 4. 20, 21, 22. Gen. 45. 8. 2 Kings 5. 13. 2 Kings 2. 12. 2 Kings 13. 14. Gal. 4. 19. Isa. 49. 23.

126 Q. *Why are Superiours stiled, Father and Mother?*

A. Superiours are stiled Father and Mother, both to teach them in all duties towards their Inferiours, like naturall Parents, to expresse love and tenderneſſe to them, according to their severall relations, and to work inferiours to a greater willingneſſe and chearfulnes in performing their duties to their Superiours as to their parents. Eph. 6. 4. 2 Cor. 12. 14. 1 Theſ. 2. 7, 8, 11. Numb. 11. 11, 12, 1 Cor. 4. 14, 15, 16 2 Kings. 5. 13.

127 Q. *What is the generall ſcope of the fifth Commandement?*

A. The generall ſcope of the fifth Commandement, is the performance of thoſe duties which we mutually owe in our ſeverall relations, as Inferiours, Superiours, Equals. Ephes. 5. 21. 2 Pet. 2. 17. Rom. 12. 10.

28 Q. *What is the honour that Inferiours owe to their Superiors?*

A. The honour which Inferiours owe to their Superiours, is, all due reverence, in heart, word, and behaviour; prayer and thankſgiving for them; imitation of their vertues and graces; willing obedience to their lawfull commands, and counſells, due ſubmiſſion to their corrections, fidelity to, defence and maintainance of their perſons and authority according to their ſeverall ranks, and the nature of their places; bearing with their infirmities, and covering them in love; that ſo they may be an honour to them and to their government, Mal. 1. 6. Lev. 19. 3. Prov. 31. 28. 1 Pet. 3. 6. Lev. 19. 32. 1 Kings. 2. 19. 1 Tim. 2. 1, 2. Heb. 13. 7. Phil. 3. 17. Eph. 6. 1, 2, 5, 6, 7. 1 Pet. 2. 13, 14. Rom. 13. 1, 2, 3, 4, 5. Heb. 13. 17. Prov. 4. 3, 4. Prov. 23. 22. Exod. 18. 19, 24. Heb. 12. 9. 1 Pet. 2. 18, 19, 20. Tit. 2. 9, 10. 1 Sam. 26. 15, 16. 2 Sam. 18. 3. Elth. 6. 2. Mat. 22. 21. Rom. 13. 6, 7. 1 Tim. 5. 17, 18. Gal. 6. 6. Gen. 45. 11. Gen. 47. 12, 1 Pet.

2. 18. Prov. 23. 22. Gen. 9. 23. Pſal. 127. 3. 4. 5. Prov. 31. 23.

29. *What are the ſins of Inferiours againſt their Superiours?*

A. The ſins of Inferiours againſt their Superiours, are, all neglect of the duties required to them; envying at, contempt of, and Rebellion againſt their perſons, and places in their lawfull counſels, commands, and corrections; curſing, mocking, and all ſuch refractory and ſcandalous carriage, as proves a ſhame and diſhonour to them and their government. Mar. 15. 4, 5, 6. Num. 11. 28. 1 Sam. 8. 7. Iſai. 3. 5. 2 Sam. 15. 1. to 22. Exod. 21. 15. 1 Sam. 10. 27. 1 Sam. 2. 25 Deu. 21. 18, 19, 20, 21. Prov. 30. 11, 17. Prov. 19. 26.

30. *What is require d of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they ſtand to love, pray for, and bleſſe their inferiours; to inſtruct, counſell, and admoniſh them, countenancing, commending, and rewarding ſuch as do well; diſcountenancing, reprov- ing, and chaſtiſing ſuch as do ill; proteſting, and providing for them all things neceſſary for ſoul and body: and by grave, wiſe, holy, and exemplary carriage to procure glory to God, honour to themſelves, and ſo to preſerve that authority which God hath put upon them. Col. 3. 19. Tit. 2. 4. 1 Sam. 12. 23. Iob 1. 5. 1 Kings 8. 55, 56. Heb. 7. 7. Gen. 49. 28. Deut. 6. 6, 7. Eph. 6. 4. 1 Pet. 3. 7. 1 Pet. 2. 14. Rom. 13. 3. Eſther 6. 3. Rom. 13. 3, 4. Prov. 29. 15. 1 Pet. 2. 14. Iob 29. 12, 13, 14, 15, 16, 17. Iſa. 1. 10, 17. Eph. 6. 4. 1 Tim. 5. 8. 1 Tim. 4. 12. Tit. 2. 3, 4, 5. 1 Kings 3. 28. Tit. 2. 15.

31. *What are the ſins of Superiours?*

A. The ſins of Superiours are, beſide the neglect of the duties required of them, an inordinate ſeeking of themſelves, their own glory, eaſe, profit, or pleaſure, commanding things unlawfull, or not in the power of Inferiours to performe: counſelling, encouraging, or favouring them in that which is evill, diſſwading, diſcouraging, or diſcountenancing them in that which is good: correcting them unduly: careleſſe expoſing, or leaving them to wrong, temptation and danger; provoking them to wrath: or any way diſhonouring themſelves,

selves, or lessening their authority, by an unjust, indifferet, rigorus or remissie behaviour. Ezek. 34. 2, 3, 4. Phil. 2. 21. John 5. 44. John. 7. 18. Mai. 56. 10, 11. Deut. 17. 17. Dan. 3. 4, 5, 6. Acts 4. 17, 18. Exod. 5. 10, 10 18. Mat. 23. 2, 4. Mat. 14. 8. with Mark 6. 24. 2 Sam. 13. 28. 1 Sam. 3. 13. Job. 7. 46, 47, 48, 49. Col. 3. 21. Exod. 5. 17. 1 Pet. 2. 18, 19. 20. Heb. 12. 10. Deut. 25. 3. Gen. 38. 11, 26. Acts 18. 17. Eph. 6. 4. Gen. 9. 21. 1 Kings 12. 13, 14, 15, 16.

132 Q. *What are the duties of equals ?*

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to go one before another, and to rejoyce in each others gifts and advancement, as in their own. 1 Kings 1. 6. 1 Sam. 2. 29, 30, 31. Rom. 12. 10. Rom. 12. 15, 16. Phil. 2. 3, 4.

133 Q. *What are the sins of equals ?*

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another, and usurping preheminance one over another. Rom. 13. 8. 2 Tim 3. 3. Acts 7. 9. Gal. 5. 26. Numb. 12. 2. Esther 6. 12, 13. John v. 9. Luke 22. 24.

134 Q. *What is the reason annexed to the fifth Commandment, the more to enforce it ?*

A. The reason annexed to the fifth Commandment, in these words, [ **That thy dates may be long upon the Land, which the Lord thy God giveth thee** ] is, an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment Exod 20. 12. Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2, 3.

135 Q. *Which is the sixth Commandment ?*

A. The sixth Commandment is, ( **Thou shalt not kill** ) Exodus 20. 13.

136 Q. *What are the duties required in the sixth Commandment ?*

A. The duties required in the sixth Commandment are, all carefull studies, and lawfull endeavours to preserve the life of our selves, and others ; by resisting all thoughts and purposes,

purposes, subduing all passions, and avoiding all occasions, temptations, and practises which tend to the unjust taking away the life of any, by just defence thereof against violence patient bearing of the hand of God, quietnesse of minde, chearfulnesse of spirit, a sober use of meat, drink, physick, sleep, labour, and recreations, by charitable thoughts, love, compassion, meeknesse, gentlenesse, kindnesse, peaceable, mild, and courteous speeches and behaviour, forbearance, readinesse to bee reconciled, patient bearing and forgiving of injuries, and requiting good for evil, comforting and succouring the distressed, and protecting and defending the innocent. Eph. 5. 28, 29. 1 King. 18. 4. Jerem. 26. 15, 16. Acts 23. 12, 16, 17, 21, 27. Eph. 4. 26, 27. 2 Sam. 2. 22, Deur. 22. 8. Mat. 4. 6, 7. Prov. 1. 10, 11, 15. 1 Sam. 14. 12. 1 Sam. 26. 9, 10. Gen. 37. 31, 23. Psal. 8. 2, 4. Prov. 24. 11, 12. 1 Sam. 14. 43. Iam. 5. 7, 8, 9, 10, 11. Heb. 12. 9. 1 Thes. 4. 11. 1 Pet. 3. 4. Psal. 37. 8, 9, 10, 11. Prov. 17. 22. Prov. 25. 16, 27. 1 Tim. 5. 23. Psal. 38. 21. Psal. 127. 2. Eccles. 5. 12. 2 Thes. 3. 10, 12. Prov. 16. 26. Eccles. 3. 4, 11. 1 Sam. 19. 4, 5. 1 Sam. 22. 13, 14. Rom. 13. 10. Luke 10. 33, 34, 35. Col. 3. 12, 13. Iam. 3. 17. 1 Pet. 3. 8, 9, 10, 11. Prov. 15. 1. Jude 8. 1, 2, 3. Mat. 5. 24. Eph. 4. 2, 32. Rom. 12. 17, 20, 21. 1 Thel. 5. 14. Iob. 31. 19, 20. Mat. 25. 35, 36. Prov. 31. 8, 9.

**372.** *What are the sinnes forbidden in the sixth Commandement?*

**A.** The sinnes forbidden in the sixth Commandement, are, all taking away the life of our selves, or of others, except in case of publike justice, lawfull warre, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinfull anger, hatred, envy, desire of revenge, all excessive passions, distracting cares, immoderate use of meat, drink, labour and recreations, provoking words, oppression, quarrelling, striking, wounding, and whatsoever else tends to the destruction of the life of any. Acts 16. 28. Genes. 9. 6. Numb. 35. 31, 33. Ier. 48. 10. Deur. 20. chapter. Exod. 22. 2, 3. Math. 25. 42, 43. Iames 2. 15, 16. Eccles. 6. 1, 3. Mat. 5. 22. 1 Iohn 3. 15. Levit.



19. 17. Prov. 14. 30. Rom. 12. 19. Eph. 4. 31. Matth. 6. 31, 34. Luke 21. 34. Rom. 13. 13. Ecclef. 12. 12. Ecclef. 2. 22, 23. Ifaiah 5. 22. Prov. 12. 18. Ezek. 18. 18. Exod. 1. 14. Gallat. 5. 15. Prov. 23. 29. Numb. 35. 16, 17, 18, 21. Exod. 21. 18, to the end.

138 Q. Which is the seventh Commandement?

A. The seventh Commandment is, [ **Thou shalt not commit adultery.** ] Exod. 20. 14.

139 Q. What are the duties required in the seventh Commandement?

A. The duties required in the seventh Commandement, are, chastity in body, mind, affections, words, and behaviour; and the preservation of it in our selves and others; watchfulnesse over the eyes, and all the senses; temperance, keeping of chaste company, modesty in apparell, marriage by those that have not the gift of continency; conjugall love, and cohabitation, diligent labour in our callings, shunning all occasions of uncleannesse, and resisting temptations thereunto. 1 Thes. 4. 4. Iob. 31. 1. 1 Cor. 7. 34. Col. 4. 6. 1 Pet. 3. 2. 1 Cor. 7. 2, 35, 36. Iob. 31. 1. Acts 24. 24, 25. Prov. 2. 16. to 21. 1 Tim. 2. 9. 1 Cor. 7. 2. 9. Pro. 5. 19, 20. 1 Pet. 3. 7. Prov. 31. 11, 27, 28. Prov. 5. 8. Gen. 39. 8, 9, 10.

140 Q. What are the sinnes forbidden in the seventh Commandement?

A. The sins forbidden in the seventh Commandement, beside the neglect of the duties required, are adultery, fornication, rape, incest, sodomy, and all naturall lusts, all unclean imaginations, thoughts, purposes and affections; all corrupt or filthy communications, or listenings thereunto; wanton looks; impudent, or light behaviour; immodest apparell; prohibiting of lawfull, and dispensing with unlawfull marriages; allowing, tolerating, keeping of stews, and resorting to them; intangling vowes of single life; undue delay of marriage; having more wives or husbands then one, at the same time; uniuert divorce, or desertion, idlenes, gluttony, drunkennes, unchaste company, lascivious songs, books, pictures; dancings, stage-playes, and

and all other provocations to, or acts of uncleanness either in our selves or others. Prov. 5. 7, Heb. 13. 4, Gal 5. 19, 2 Sam. 13. 14, 1 Cor. 5. 1, Rom. 1. 24, 26, 27. Lev. 20. 15, 16. Mat. 5. 28, Mat. 15, 19. Col. 3. 5, Eph. 5. 3, 4, Prov. 7. 5, 21, 22, Isa. 3. 16. 2 Pet. 2. 14, Prov. 7. 10, 13. 1 Tim. 4. 3, Lev. 18. 1, to 21. Mark 6. 18. Mat. 2. 11, 12, 1 Kings 15. 12, 2 Kings 23. 7, Deut. 23. 17, 18. Lev. 19. 29. Ier. 5. 7. Prov. 7. 24, 25, 26, 27. Mat. 19. 10, 11, 1 Cor. 7. 7, 8, 9. Gen. 38. 26, Mal. 2. 14, 15, Mar. 19. 5, Mal. 2. 16, Mar. 5. 32. 1 Cor. 7. 12, 13, Ezek. 16. 49. Prov. 23. 30, 33. Gen. 39. 10, Prov. 5. 8, Ephes. 5. 4. Ezek. 23. 14, 15, 16. Isa. 23. 15, 16, 17. Isa. 3. 16. Mar. 6. 22. Rom. 13. 13. 1 Pet. 4. 3. 2 Kin. 9. 30, with Ier. 4. 30 and Ezech. 23. 40.

**Q.** Which is the eighth Commandment?

A. The eighth Commandment is [ **Thou shalt not steal.** ] Exod. 20. 15.

**Q.** What are the duties required in the eighth Commandment?

A. The duties required in the eighth Commandment, are truth, faithfulness, and justice in contracts and commerce between man and man, rendering to every one his due; restitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to our abilities, and the necessities of others; moderation of our judgements, wills and affections, concerning worldly goods: a provident care and study to get, keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawfull calling, and diligence in it; frugality, avoiding unnecessary law-suits, and suretyship, or other like ingadgements, and an endeavour by all just, and lawfull means, to procure, preserve and further the wealth and outward estate of others, as well as our own. Psal. 15. 2, 4, Zech. 7. 4, 20, Zech. 8. 16, 17, Rom. 13. 7, Lev. 6. 2, 3, 4, 5, with Luke 19. 8. Luke 6. 30, 38, 1 John 3. 17. Eph. 4. 28. Gal. 6. 10. 1 Tim. 6. 6, 7, 8, 9. Gal. 6. 14, 1 Tim. 5. 8. Prov. 27. 23. to the end. Eccl. 2. 24, Eccl. 3. 12, 13. 1 Tim. 6. 17, 18. Isa. 38. 1, Mat. 11. 8, 1 Cor. 7. 20. Gen. 2.

11. Gen. 3. 19, Eph. 4. 28, Prov. 10. 4, John 6. 12, Prov. 21. 1. Cor. 6. 1. to 9, Prov. 6. 1, to 6. Prov. 11. 15, Lev. 25. 35. Deut. 22. 1, 2, 3, 4, Exod. 23. 4, 5, Gen. 47. 14, 20, Phil. 2. 4. Mat. 22. 39.

43 *Q. What are the sins forbidden in the eighth Commandment?*

A. The sins forbidden in the eighth Commandment, beside the neglect of the duties required, are, theft, robbery, man-stealing, and receiving any thing that is stolen, fraudulent dealing, false weights and measures, removing landmarks; injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious lawsuits, unjust inclosures, and depopulations; ingrossing commodities to enhance the price, unlawfull tallings, and all other unjust, or sinfull wayes of taking or with-holding from our neighbour what belongs to him, or of enriching our selves: covetousness, inordinate prizing and affecting worldly goods; distrustfull and distracting cares and studies in getting, keeping, and using them, envying at the prosperity of others: as likewise idleness, prodigality, wastefull gaming, and all other wayes whereby wee do unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us, Iam. 2. 15, 16. 1 John 3. 17. Ephes. 4. 28. Psal. 62. 10. 1 Tim. 1. 10. Prov. 29. 24. Psal. 10. 18. 1 Thes. 4. 6. Prov. 11. 1. Prov. 20. 10. Deut. 19. 14. Prov. 23. 10. Amos 8. 5. Psal. 37. 21. Luke 16. 10, 11, 12. Ezek. 22. 29. Levit. 25. 17. Mat. 23, 25. Ezek. 22. 12. Psal. 134. 1. Job 15. 34. 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30. Isa. 5. 8. Mic. 2. 2. Prov. 11. 26. Acts 19. 19, 24, 25. Job 20. 19. James 5. 4. Prov. 21. 6. Luke 12. 15. 1 Tim. 6. 5. Col. 3. 2. Prov. 23. 5. Psal. 62. 10. Mat. 6. 25, 31, 34. Eccl. 5. 12. Psal. 7. 3. Psal. 37. 1, 7. 2 Thes. 3. 1. Prov. 18. 9. Prov. 21. 37. Prov. 23. 20, 21. Prov. 28. 19. Eccl. 4. 8. Eccl. 6. 2. 1 Tim. 5. 8.

44 *Q. Which is the ninth Commandment?*

A. The ninth Commandment is, [ **Thou shalt not bear false witness against thy neighbour** ] Exod. 20. 16.

*Q. What*

45 Q. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment, are, the preserving and promoting of truth between man and man, and the good name of our neighbour as well as our own: appearing and standing for, and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgement and justice, and in all other things whatsoever; a charitable esteem of our neighbours, loving, desiring, and rejoicing in their good name: sorrowing for, and covering of their infirmities, freely acknowledge their gifts and graces, defending their innocency, a ready receiving of a good report, and unwillingness to admit of an evill report concerning them, discouraging tale-bearers, flatterers and slanderers, love and care of our own good name, and defending it when need requireth, keeping of lawfull promises, studying and practising of whatsoever things are true, honest lovely, and of good report, Zech. 8. 16. 3 Iohn 12. Pro. 31. 8, 9. Psal. 15. 2. 2 Chr. 19. 9. 1 Sam. 19. 4. 5. Iohn. 7. 19. 2 Sam. 14. 18, 19, 20 Lev. 19, 15. Pro. 14. 5, 25. 2 Cor. 1. 17, 18. Eph. 4. 25. Heb. 6. 9. 1 Cor. 13. 7. Rom. 1. 8. 2 Iohn 4. 3 Iohn 3, 4. 2 Cor. 2. 4. 2 Cor. 12. 21. Prov. 17. 9. 1 Pet. 4. 8. 1 Cor. 4. 6, 7. 2 Tim. 1. 4, 5. 1 Sam. 22. 14. 1 Cor. 13. 6, 7. Psal. 15. 3. Prov. 25. 23. Prov. 26. 24, 25. Psal. 101. 5. Pro. 22. 1. Iohn. 8. 49. Psal. 15. 4. Phil. 4. 8.

46 Q. What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own, especially in publick judicature, giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evill cause, out-facing and over-bearing the truth, passing unjust sentence, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked: forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for

for either a reproof from our selves, or complaint to others, speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtfull and equivocall expressions to the prejudice of truth or justice, speaking untruth, lying, slandering, backbiting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partiall censuring, misconstruing intentions, words, and actions, flattering, vain glorious boasting, thinking or speaking too highly, or too meanly of our selves or others, denying the gifts and graces of God, aggravating smaller faults, hiding, excusing, or extenuating of sins when called to a free confession, unnecessary discovering of infirmities, raising false rumours, receiving and countenancing evil reports, and stopping our eares against just defence, evil suspicion, envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy, scornfull contempt, fond admiration, breach of lawfull promises, neglecting such things as are of good report, and practising or not avoiding our selves, or not hindering, what we can, in others, such things as procure an ill name, 1 Sam. 17. 28, 2 Sam. 16. 3, 2 Sam. 1. 9, 10, 15, 16. Lev. 19. 15, Heb. 1. 4, Prov. 19. 5, Prov. 6. 16, 19, Acts 6. 18, Jer. 6. 3, 5, Acts 24. 2, 5. Psal. 12. 3, 4, Psal. 52. 1, 2, 3, 4. Prov. 17. 15. 1 Kings 21. 9, 10, 11, 12, 13, Isa. 5. 23, Psal. 119. 69, Luke 19. 8. Luke 16. 5, 6, 7, Lev. 5. 1, Deut. 11. 8, Acts 5. 3, 9, 2 Tim. 4. 16. 1 Kings 1. 6, Lev. 19. 17, Isa. 59. 4, Prov. 29. 11, 1 Sam. 22. 9, 10, with Psal. 52. 1, 2, 3, 4, Psal. 56. 5. Iohn 2. 19, with Mat. 26. 61, Gen. 3. 5, Gen. 26. 7, 9. Isa. 59. 13, Lev. 19. 11, Col. 3. 9, Psal. 50. 10, Psal. 15. 3. Iames 4. 11, Jer. 38. 4, Lev. 19. 16, Rom. 1. 29, 30, Gen. 21. 6, with Gal. 4. 29, 1 Cor. 6. 10, Mat 7. 1, Acts 28. 4, Gen. 38. 24, Rom. 2. 1, Nehe. 6. 6, 7, 8, Rom. 3. 8, Psal. 69. 10. 1 Sam. 1. 13, 14, 15. 2 Sam. 10. 3, Psal. 12. 2, 3, 2 Tim. 3. 2, Luke 18. 9, 11. Rom. 12. 16. 1 Cor. 4. 6, Acts 12. 22, Exod. 4. 10, 11, 12, 13, 14. Job 27. 5, 6, Job 4. 6. Mat. 7. 3, 4, 5. Prov. 28. 13, Prov. 30. 3, Gen. 3. 12, 13, Jer. 2. 35, 2 Kings 5. 35, Gen. 4. 9, Gen. 9. 22. Prov. 25. 9, 10. Exod. 23. 1, Prov. 29. 12, Acts 7. 56,



57. Job. 31. 13, 14. 1 Cor. 13. 5, 1 Tim. 6. 4, Num. 11. 29.  
 Mat. 21. 15, Ezra 4. 12, 13, Jer. 48. 27, Psal. 35. 15, 16, 21  
 Mat. 27. 28, 29. Jude 6. Acts 12. 22, Rom. 1. 31, 2 Tim. 3.  
 3, 1 Sam. 2. 24, 2 Sam. 13. 12, 13, Prov. 5. 8, 9, Prov. 6. 33

147 *Q. Which is the tenth Commandment?*

A. The tenth Commandment is, [ **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maidservant, nor his ox nor his ass, nor any thing that is thy neighbours.** Exod. 20. 17.

148 *Q. What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment, are such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his. Heb. 13. 5, 1 Tim. 6. 6, Job 21. 29, Rom 12. 15, Psal. 122. 7, 8, 9. 1 Tim. 1. 5, Esther 10. 3, 1 Cor. 13. 4, 5, 6, 7.

149 *Q. What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate, envying and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his. 1 Kings 21. 4. Esther 5. 13, 1 Cor. 10. 10, Gal. 5. 26, James 3. 14, 16, Psal. 112. 9, 10. Neh. 2. 10. Rom. 7. 7, 8. Rom. 13. 9, Col. 3. 5, Deut. 5. 21.

150 *Q. Is any man able perfectly to keep the Commandments of GOD?*

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandments of God, but doth dayly break them in thought, word, and deed. James 3. 2, John 15. 5, Rom. 8. 3, Eccles. 7. 20. 1 John 1. 8, 10, Gal. 5. 17. Rom. 7. 18, 19, Gen. 6. 5. Gen. 8. 21. Rom. 3. 9, to 21. James 3. 2, to 13.

151 *Q. Are all transgressions of the Law equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous; but some sins in themselves, and by reason of several

all aggravations, are more hainous in the sight of God then others. Iohn 19. 11, Ezek. 86. 13, 15, Iohn 5. 16, Psalm 78, 17, 32. 56.

15 **Q. 2.** What are those aggravations that make some sins more hainous then others ?

**A.** Sins receive their aggravations,

From the persons offending ; if they be of riper age, greater experience, or grace, eminent for profession, gifts, places, office, guides to others, and whose example is likely to bee followed by others. Ier. 2. 8, Job 32. 7, 9, Eccles. 4. 13, 1 Kings 11. 4, 9, 2 Sam. 12. 14, 1 Cor. 5. 1 James 4. 17, Luke 12. 47 48, Jer. 5. 4, 5, 2 Sam. 12. 7. 8, 9, Ezek. 8. 11 12, Rom. 6. 17, 10 25. Gal. 2. 11, 12, 13. 14,

From the parties offended ; if immediatly against God, his attributes, and worship against Christ, and his grace ; the holy Spirit, his witness, and workings, against superiours, men of eminency, and such as we stand especially related and engaged unto, against any of the Saints, particularly weak brethren, the souls of them or any other, and the common good of all or many. Mat. 22. 38, 39, 1 Sam. 2. 25. Acts 5. 4, Psal. 51. 4, Rom. 2. 4, Mal. 1. 8. 14, Heb. 2. 2, 3, Heb. 12. 25. Heb. 10. 29, Mat. 12. 31, 32. Eph. 4. 30, Heb. 6. 4, 5, Jude 8, Num. 12. 8, 9, Isa. 3. 5, Prov. 30. 17, 2 Cor 12. 15, Psalm. 55. 12, 13, 14, 15. Zeph. 2. 8, 10, 11, Mat. 18. 6. 1 Cor. 6. 8, Rev. 17. 6, 1 Cor. 8. 11, 12, Rom. 14. 13, 15, 21, Ezek. 13. 19, 1 Cor. 8. 12 Rev. 18. 13. Mat. 23. 15. 1 Thes. 2. 15, 16. Iohn. 22. 29.

From the nature and quality of the offence ; if it be against the expresse letter of the Law, break many Commandements, contain in it many sins, if not onely conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation ; if against meanes, mercies, judgements, light of nature, conviction of conscience, publike or private admonition, censures of the Church, civil punishments, and our own prayers, purposes, promises, vows, Covenants, and engagements to God or men, if done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately,

with

with delight, continuance, or relapsing after repentance. Prov. 6. 30. to the end Ezra 9, 10, 11, 12. 1 King 11. 9, 10, Col. 3. 5. 1 Tim. 6. 10. Pro. 5. 8, 9, 10, 11, 12, Prov. 6. 32, 33. Iam. 7. 21. Iam. 1. 14, 15. Mat. 3. 22. Mic. 2. 1. Mar. 18. 7 Rom. 2. 23, 24. Deut. 22. 22, with v. 28, 29. Prov. 6. 32, 33, 34, 35. Mat. 11. 21, 22, 23, 24. Iohn 15. 22. Isa. 1. 3. Deut. 32. 6. Amos 4. 8, 10. Ier. 5. 3. Rom. 1. 26. 27 Rom. 1. 32. Dan. 5. 22, Tit. 2. 10, 11. Prov. 29. 1. Tit. 3. 10. Mat. 18. 17. Prov. 27. 22, Prov. 13. 35, Psal. 78. 34, 35, 36, 37. Ier. 2. 20, Ier. 42. 5, 6, 20, 21. Eccl. 5. 4, 5, 6. Pro. 20. 25. Lev. 26. 25. Prov. 2. 17. Eze. 17. 18, 19, Psal. 36. 4, Ier. 6. 16. Num. 15. 30. Exod. 21. 14, Ier. 3. 3. Prov. 7. 13. Psal. 52. 1, 3 Iohn 10. Num. 14. 22, Zech. 7. 11, 10. Prov. 2. 14. Isa. 57. 17. Ier. 34. 8, 9, 10, 11, 2 Ier. 2. 20 21, 22.

From circumstances of time and place, if on the Lords day, or other times of divine worship, or immediately before or after these, or other helps to prevent or remedy such miscarriages; if in publick, or in the presence of others who are thereby likely to be provoked or defiled. 2 Kings 5. 26. Ier. 7. 10. Isa. 26. 10. Ezek. 23. 37, 38, 39. Isa. 58. 3, 4, 5. Num. 25. 6, 7. 1 Cor. 11. 20, 21. Jer. 7. 8, 9, 10. Prov. 7. 14, 15. Iohn 13. 27, 30. Ezra. 9. 13, 14. 2 Sam. 16. 22. 1 Sam. 2. 22, 23, 24.

53 Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the sovereignty: goodnesse, and holinesse of God, and, against his righteous Law; deserveth his wrath and curse, both in this life, and that which is to come: and cannot be expiated but by the blood of Christ, Jam. 2. 10, 11. Exod. 20. 1, 2. Hab. 1. 13. Lev. 10. 3. Lev. 11. 44, 45. 1 Iohn 3. 4. Rom. 7. 12. Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Deut. 28. 15, to the end. Mat. 25. 41. Heb. 9. 22. 1 Pet. 1. 18, 19.

54 Q. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requirerh of us repentance toward God, and faith toward our Lord Jesus

Jesus Christ, and the diligent use of the outward meanes, whereby Christ communicates to us the benefites of his mediation. Acts 20. 21. Mat. 3. 7, 8. Luke 13. 3, 5. Acts 16. 30, 31. John 3. 16, 18. Prov. 21, to 6. Prov. 8. 33. to the end.

55 *Q. What are the outward meanes whereby Christ communicates to us the benefites of his mediation ?*

A. The outward and ordinary meanes whereby Christ communicates to his Church the benefites of his mediation are, all his ordinances; especially the Word, Sacraments, and Prayer: all which are made effectuell to the Elect for their Salvation. Mat. 28. 19, 20. Acts 2. 42, 46, 47.

56 *Q. How is the Word made effectuell to salvation ?*

A. The Spirit of God maketh the Reading, but especially the preaching of the Word, an effectuell meanes of enlightning, convincing, and humbling sinners, of driving them out of themselves, and drawing them unto Christ, of conforming them to his Image, and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holinesse and comfort through faith unto salvation Neh. 8. 8. Acts 26. 18, Psal. 19. 8. 1 Cor. 14. 24, 25. 2 Chr. 34. 18, 19, 26, 27, 28, Acts 2. 37, 41. Acts 8. 27, to 39. 2 Cor. 3. 18. 2 Cor. 10. 4, 5, 6. Rom. 6. 17. Mat. 4. 4, 7, 8. Eph. 6. 16, 17. Psal. 19. 11, 1 Cor. 10. 11, Acts 20. 32, 2 Tim. 3. 15, 16, 17. Rom. 16. 25. 1 Thes. 3. 2, 10, 11, 13 Rom. 15. 4. Rom. 13, 14, 15, 16, 17. Rom. 1. 16,

57 *Q. Is the Word of GOD to be read by all ?*

A. Although all are not to be permitted to read the Word publikely to the Congregation, yet all sorts of people are bound to read it apart by themselves, and with their families to which end the holy Scriptures are to be translated out of the Originall into vulgar languages. Deut. 31. 9, 11, 12, 13 Neh. 8. 2, 3. Neh. 9. 3, 4, 5. Deut. 17. 19. Rev. 1. 3, John 5. 39, Isa. 34. 16 Deut. 6. 9, 7, 8, 9. Gen. 18. 17, 19, Psal. 78. 5, 6, 7. 1 Cor. 4. 6, 9, 11, 12, 13. 24, 27, 28.

58 *Q. How is the Word of God to be read ?*

A. The holy Scriptures are to be read, with an high and reverent

reverent esteem of them ; with a firm perswasion that they are the very Word of God, and that he onely can enable us to understand them, with desire to know, beleieve, and obey the will of God revealed in them, with diligence, and attention to the matter and scope of them ; with meditation, application, self-denyall, and prayer. Psal. 19. 10. Neh. 8. 3. to 10. Exod. 24. 7. 2 Chron. 34. 27. Isa. 66. 2. 2 Pet. 1. 19, 20, 21, Luke 24. 45. 2 Cor. 3. 13, 14, 15, 16. Deut. 17. 19, 20. Acts 17 11. Acts 8. 30, 34. Luke 10. 26, 27, 28. Psal. 1. 2. Psal. 119. 97. 2 Chron. 34, 21. Prov. 3. 5, Deut. 33. 3. Prov. 2. 1. to 7. Psal. 119. 18. Neh. 8. 6, 8.

92 *Q. By whom is the Word of God to be preached ?*

A. The Word of God is to be preached onely by such as are sufficiently gifted, and also duly approved and called to that office. 1 Tim. 3. 2, 6. Eph. 4. 8, 9, 10, 11. Hos. 4. 6. Mal. 2. 7. 2 Cor. 3. 6. Jer. 14. 15. Rom. 10. 15. Heb. 5. 5. 1 Cor. 12. 28, 29. 1 Tim. 3. 10. 1 Tim. 4. 14. 1 Tim. 5. 22

60 *Q. How is the Word of God to be preached by those that are called thereunto ?*

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine, diligently, in season, and out of season ; plainly, not in the enticing words of mans wisdom ; but in demonstration of the Spirit, and power ; faithfully making known the whole counsel of God, wisely applying themselves to the necessities and capacities of the hearers, zealously, with fervent love to God, and the soules of his people ; sincerely aiming at his glory, and their conversion, edification, and salvation. Tit. 2. 1. 8, Acts 18. 25. 2 Tim. 4. 2. 1 Cor. 14. 19. 1 Cor. 2. 4. Jer. 23. 28. 1 Cor. 4. 1, 2. Acts 20. 27. Col. 1. 28. 2 Tim. 2. 15. 1 Cor. 3. 2. Heb. 5. 12, 13, 14. Luke 12. 42. Acts 18. 25. 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17. Col. 4. 12. 2 Cor. 12. 15. 2 Cor. 2. 17. 2 Cor. 4. 2. 1 Thes. 2. 4, 5, 6. John 7. 18. 1 Cor. 9. 19, 20, 21, 22. 2 Cor. 12. 19. Ephes. 4. 12. 1 Tim. 4. 16. Acts 16. 16, 17, 18.

161 *Q. What is required of those that hear the Word preached ?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer ;



prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meeknesse, and readinesse of minde, as the Word of God; meditate, and confer of it; hide it in their hearts; and bring forth the fruit of it in their lives. Prov. 8. 34. 1. Pet. 2. 1. 2. Luke 8. 18. Psal. 119. 18. Ephes. 6. 18, 19. Acts 17. 11. Heb. 4. 2. 2 Thes. 2. 10. Jam. 1. 21. Acts 17. 11. 1 Thes. 2. 13. Luke 9. 44. Heb. 2. 1. Luke 24. 14. Deut. 6. 5. 7. Prov. 2. 1. Psal. 119. 11. Luke 8. 15. James 1. 25.

62 Q. *How do the Sacraments become effectuell meanes of salvation?*

A. The Sacraments become effectuell meanes of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted. 1. Pet. 3. 21. Acts 8. 13. with v. 23. 1 Cor. 3. 6. 1 Cor. 12. 13.

63 Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signifie, seal, and exhibit unto those that are within the covenant of Grace, the benefits of his mediation, to strengthen, and increase their faith, and all other graces; to obliedge them to obedience; to testifie and cherish their love and communion one with another; and to distinguish them from those that be without. Gen. 17. 7, 10, Exod. 13. chap. Mat. 26, 27, 28. Rom. 4. 11. 1 Cor. 11. 24, 25. Rom. 15. 8. Exod. 12. 48, Acts 2. 38, 1 Cor. 10. 16. Rom. 4. 11. Gal. 3. 27. Rom. 6. 3, 4. 1 Cor. 10. 21. Ephes. 4. 2, 11, 12. Gen. 34. 14.

64 Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible sign, used according to Christs own appointment; the other an inward and spirituall grace, thereby signified. Mat. 3. 11. 1 Pet. 3. 21. Rom. 2. 28, 29.

65 Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church only two Sacraments; Baptisme, and the Lords Supper.

Supper. Matthew 28. 19. 1 Cor. 11. 10, 23. Matthew 26: 26, 27, 28.

66 Q. *What is Baptisme?*

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit, of adoption, and resurrection unto everlasting life, and whereby the parties baptized are solemnly admitted into the visible Church, and enter into a open and professed engagement to be wholly and only the Lords. Matth. 28. 19. Gal. 3. 27. Mark 1. 4. Rev. 1. 5. Titus 3. 5. Eph. 5. 16. Gal. 3. 26, 27. 1 Cor. 15. 29. Rom. 6. 5. 1 Cor. 12. 13. Rom. 6. 4.

67 Q. *Unto whom is Baptisme to be administred?*

A. Baptisme is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him: but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized. Acts 8. 36, 37. Acts 2. 38. Gen. 17. 7, 9, with Gal. 3. 9, 14. and Col. 2. 11, 12. and Acts 2. 38, 39. and Rom. 4. 11, 12. 1 Cor. 7. 14. Matth. 28. 19. Luke 18. 15, 16. Rom. 11. 16.

68 Q. *How is our Baptisme to be improved by us?*

A. The needfull but much neglected duty of improving our Baptisme, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others, by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefices conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptisme and our engagements, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament; by drawing strength from the death and resurrection of Christ,  
into

into whom we are baptised, for the mortifying of sin. and quickning of grace; and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same spirit into one body. Col. 2. 11, 12. Rom. 6. 4, 6, 11. Rom. 6. 3, 4, 5. 1 Cor. 1. 11, 12, 13. Rom. 6. 2, 3. Rom. 4. 11, 12. 1 Pet. 3. 21. Rom. 6. 3, 4, 5. Gal. 3. 26, 27. Rom. 6. 22. Acts 2. 38. 1 Cor. 12. 13, 25, 26, 27.

69 *Q. What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spirituall nourishment and growth in grace, have their union and communion with him confirmed, testifie and renew their thankfulness, and ingagement to God, and their mutuall love and fellowship each with other, as members of the same mysticall body. Luke 22. 20. Matth. 26. 26, 27, 28. 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16. 1 Cor. 11. 24, 25, 26. 1 Cor. 10. 14, 15, 16, 21. 1 Cor. 10. 17.

70 *Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his Word, in the administration of the Sacrament of the Lords Supper, to set apart the Bread and Wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the Bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankfull remembrance, that the body of Christ was broken and given, and his blood shed for them. 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Marke 14. 22, 23, 24. Luke 22. 19, 20.

71 *Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally

carnally present in, with, or under the Bread and Wine in the Lords Supper, and yet are spiritually present to the faith of the receiver, no lesse truly and really then the elements themselves are to their own outward senses: so they that worthily communicate in the Sacrament of the Lords Supper, doe therein feed upon the body and blood of Christ, not after a corporall, or carnall, but in a spirituall manner, yet truely and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefites of his death. Acts 3. 21. Math. 26. 26, 28. 1 Cor. 11. 24, 25, 26, 27, 28, 29. 1 Cor. 10. 16.

*2 Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins, and wants, of the truth and measure of their knowledge, faith, repentance, love to God and the Brethren, charity to all men, forgiving those that have done them wrong, of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer. 1 Cor. 11. 28. 2 Cor. 13. 5. 1 Cor. 5. 7. with Exod. 12. 15. 1 Cor. 11. 19. 2 Cor. 13. 5. Mat. 26. 28. Zech. 12. 10. 1 Cor. 11. 31. 1 Cor. 10. 16, 17. Acts 2. 46, 47. 1 Cor. 5. 8. 1 Cor. 11. 18, 20. Matth. 5. 23, 24. Isaiah 55. 1. John 7. 37. 1 Cor. 5. 7, 8. 1 Cor. 11. 25, 26, 28. Heb. 10. 21, 22, 24. Psal. 26. 6. 1 Cor. 11. 24, 25. 2 Chro. 30. 18, 19. Mat. 26. 26.

*73 Q. May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof; and in Gods account, hath it, if he be duly affected with the apprehension of the want of it, and unfainedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians)

he is to bewail his unbelief, and labour to have his doubts resolved, and so doing he may and ought to come to the Lords Supper, that he may bee further strengthened. Isaiah 50. 10. 1 John 5. 13. Psalm 88. throughout. Psal. 77. 1, to 12. Jonah 2. 4, 7. Isa. 54. 7, 8, 9, 10. Mat. 5. 3, 4. Psalm 31. 23. Psal. 73. 13, 22, 23. Phil. 3. 8, 9. Psalm 10. 17. Psalm 43. 1, 2, 5, 11. 1 Tim. 3. 19. Isa. 50. 10. Psalm 66. 18, 19, 20. Isaiah 40. 11, 29, 31. Mat. 11. 28. Mat. 12. 20. Mat. 26. 28. Marke 9. 24. Acts 2. 37. Acts 16. 30. Rom. 4. 11. 1 Cor. 11. 28.

74 *Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church, until they receive instruction, and manifest their reformation. 1 Cor. 11. 27, to the end, with Math. 7. 6, and 1 Cor. chap. and Jude v. 23, and 1 Tim. 5. 22. 2 Cor. 2. 7.

75 *Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the Sacramentall Elements and actions, heedfully discern the Lords body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces, in judging themselves, and sorrowing for sin, in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulnesse, trusting in his merits, rejoicing in his love, giving thanks for his grace, in renewing of their Covenant with God, and love to all the Saints. Levit. 10. 3. Heb. 12. 28. Psalm 51. 7. 1 Cor. 11. 27, 26, 27. Exod. 24. 8, with Math. 26. 28. 1 Cor. 11. 29. Luk. 22. 19. 1 Cor. 11. 26. 1 Cor. 10. 3. 4, 5, 11, 14. 1 Cor. 11. 31. Zech. 12. 10. Rev. 22. 17. John 6. 35. John 1. 16. Phil. 3. 9. Psal. 63. 4, 5. 2 Chro. 30. 11. Psal. 22. 6. Jer. 50. 5. Psal. 10. 5. Acts 2. 42.

76 *Q. What is the duty of Christians after they have received the Sacraments of the Lords Supper?* A. The



A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what successe; if they find quickning and comfort, to blesse God for it, beg the continuance of it, watch against relapses, fulfill their vowes, and incourage themselves to a frequent attendance on that ordinance; but if they finde no present benefit, more exactly to review their preparation to, and carriage at the Sacrament; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence. Psal. 28. 7. Psal. 85. 8. 2 Cor. 11. 17, 30, 31. 2 Chron. 30. 21, 22, 23, 25, 26. Acts 2. 42, 46, 47. Psalm. 36. 10. Cant. 3. 4. 1 Chron. 23. 18. 1 Cor. 10. 3, 4, 5, 12. Psal. 50. 14. 1 Cor. 11. 25, 26. Acts. 2. 42, 46. Cant. 5. 1, 2, 3, 4, 5, 6. Psal. 123. 1. Psal. 42. 5, 8. Psal. 43. 3, 4, 5. 2 Chron. 30. 18, 19. Isa. 1. 16, 18. 2 Cor. 7. 11. 1 Chro. 15. 12, 13, 14.

177 *Q. Wherein do the Sacraments of Baptisme and the Lords Supper agree?*

A. The Sacraments of Baptisme and the Lords Supper, agree, in that the author of both is God, and the spirituall part of both is Christ and his benefits, both are seals of the same Covenant, are to be dispensed by Ministers of the Gospel, and by none other, and to be continued in the Church of Christ untill his second comming. Mat. 28. 19. 1 Cor. 11. 23. Rom. 6. 3, 4. 1 Cor. 10. 16. Rom. 4. 11. with Col. 2. 12. Mat. 26. 27, 28. Jehn 1. 33. Mat. 28. 19. 1 Cor. 11. 23. 1 Cor. 4. 1. Heb. 5. 4. Mat. 28. 19, 20. 1 Cor. 11. 26.

178 *Q. Wherein do the Sacraments of Baptisme and the Lords Supper differ?*

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with water, to be a signe and seal of our regeneration and ingrafting into Christ, and that even to infants, whereas the Lords Supper is to be administred often, in the Element of bread and wine, to represent and exhibit Christ as spirituall nourishment.

ment to the soul, and to confirm our continuance and growth in him, and that onely to such as are of years and ability to examine themselves. Mat. 3. 11. Tit. 3. 5. Gal. 3. 27. Gen. 17. 7, 9. Acts. 2. 38, 39. 1 Cor. 7. 14. 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16. 1 Cor. 11. 28. 29.

**79 Q.** *What is Prayer ?*

A. Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit, with confession of our sins. and thankfull acknowledgement of his mercies. Psal. 62. 8. John 16. 23. Rom. 8. 26. Psal. 31. 5, 6. Dan. 9. 4. Phil. 4. 6.

**80 Q.** *Are we to pray unto God onely ?*

A. God onely being able to search the hearts; hear the requests, pardon the sins, and fulfill the desires of all, and onely to be believed in, and worshipped with Religious worship; prayer, which is a speciall part thereof, is to be made by all to him alone, and to none other. 1 Kings 8. 39. Acts 1. 14. Rom. 8. 27. Psalm 65. 2. Mic. 7. 18. Psal. 145. 18, 19. Rom. 10. 14. Mat. 4. 10. 1 Cor. 1. 2. Psal. 50. 15. Rom. 10. 14.

**81 Q.** *What is it to pray in the Name of Christ ?*

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our encouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation. John. 14. 13, 14. John 16. 24. Dan. 9. 17. Mat. 7. 21. Heb. 4. 14, 15, 16. 1 John 5. 13, 14, 15.

**82 Q.** *Why are we to pray in the Name of Christ ?*

A. The sinfulness of man, and his distance from God by reason thereof; being so great as that we can have no access into his presence, without a Mediator; and there being none in heaven or earth appointed to, or fit for that glorious work but Christ alone; we are to pray in no other name but his only. John 14. 6. Isa. 59. 2. Ephes. 3. 12. John 6. 27. Heb. 7. 25, 26, 27. 1 Tim. 2. 5. Col. 3. 17. Heb. 13. 17.

**83 Q.** *How doth the Spirit help us to pray ?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both

both for whom and what, and how prayer is to be made, and by working and quickning in our hearts ( although not in all persons, nor at all times, in the same measure ) those apprehensions, affections, and graces, which are requisite for the right performance of that duty. Rom. 8. 26, 27. Psalm 10. 17, Zech. 12. 10

*Q. For whom are wee to pray ?*

A. We are to pray for the whole Church of Christ, upon earth, for Magistrates and Ministers, for our selves, for our brethren, yea. our enemies, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death. Ephes. 6. 18. Psalm. 28. 9. 1 Tim. 1. 2. Col. 4. 3. Gen. 32. 11 James 5. 16. Mat. 5. 44. 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29 2 Sam. 12. 21, 22, 23, 1 John 5. 16.

*Q. For what things are we to pray ?*

A. Wee are to pray for all things tending to the glory of God, the welfare of the Church, our own or others good; but not for any thing that is unlawfull. Matth. 6. 9. Psalm. 51. 18. Psalm. 122. 6. Mat. 7. 11. Psalm 125. 4. 1 John 5. 14.

*Q. How are wee to pray ?*

A. We are to pray with an awfull apprehension of the Majesty of God, and deep sense of our own unworthiness, necessities, and sins; with penitent, thankful, and enlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him, with humble submission to his will. Eccles. 5. 1. Gen. 18. 27. Gen. 32. 10 Luke 15. 17, 18, 19. Luke 18. 13, 14. Psalm 51. 17. Phil. 4. 6. 1 Sam. 1. 15. 1 Sam. 2. 1. 1 Cor. 14. 15. Mark 11. 24. Jam. 1. 6. Psalm 145. 18 Psalm. 17. 1. James 5. 16. 1 Tim. 2. 8. Eph. 6. 18. Mic 7. 7. Mat. 26. 39.

*Q. What rule hath God given for our direction in the duty of prayer ?*

A. The whole word of God is of use to direct us in the duty of prayer but the speciall rule of direction is that forme of prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer. 1 John 5. 14. Mat. 6. 9, 10, 11, 12, 13. Luke 11. 2, 3, 4.

H 2

*Q. How*

88 Q. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of Prayer. Matth. 6. 9. with Luke 11. 2.

89 Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

90 Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [ contained in these words, **Our Father which art in heaven** ] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodnesse. and our interest therein, with reverence and all other child like dispositions, heavenly affections and due apprehensions of his soveraigne power, majesty, and and gracious condescension; as also to pray with and for others. Matth. 6. 9. Luke 11. 13. Rom. 8. 15. Isa. 64. 9. Psalm. 123. 1. Lam. 3. 41. Isa. 63. 15, 16. Neh. 1. 4, 5, 6. Act. 12. 5.

91 Q. *What do we pray for in the first Petition?*

A. In the first Petition, [ which is, **Wallowed be thy name,** ] acknowledging the utter inability and indisposition that is in our selves, and all men to honour God aright; we pray, that God would by his grace inable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by, and to glorifie him in thought, word, and deed, that he would prevent and remove Atheisme, ignorance, idolatry, prophanenesse and what ever is dishonourable to him; and by his overruling providence, direct and dispose of all things to his own glory, Mat. 6. 9. 2 Cor. 3. 5. Psal. 51. 15, Psal. 67. 2, 3. Psal. 83, 18. Psal. 86. 10. 11, 12, 13, 15. 2 Thes. 3. 1. Psal. 147 14, 20. Psal. 138. 1, 2, 3. 2 Cor. 2. 14, 15. Psal. 145. throughout. Psal. 8. throughout, Psal. 103. 1. Psal. 19. 14. Phil. 1. 9, 11. psal. 67. 1, 2, 3, 4. Eph. 1. 17, 18, psal. 97. 7. psal. 74. 18.

22. 23. 2 Kings 19, 15, 16. 1 Chron. 20. 6. 10, 11, 12. psal. 83. throughout. psal. 140. 4. 8.

2 Q. *What do we pray for in the second Petition ?*

A. In the second Petition, ( which is, **Thy Kingdom come** ) acknowledging our selves and all mankind to be by nature under the dominion of sin and Sathan; we pray that the kingdom of sin and Sathan may bee destroyed, the Gospel propagated throughout the world, the Jews called, the fulnesse of the Gentiles brought in, the Church furnished with all Gospel officers and ordinances, purged from corruption, countenanced and maintained by the civill magistrate; that the ordinances of Christ may be purely dispensed and made effectuell to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever; and that he would be pleased so to exercise the kingdome of his power in all the world, as may best conduce to these ends. Matth. 6. 10. Eph. 2. 2, 3. Psal. 68. 1, 18. Rev. 12. 10, 11. 2 Thes. 3. 1. Rom. 10. 1. John 17. 9, 20. Rom. 11. 25, 26. Psal. 67. throughout. Mat. 9. 38. 2 Thes. 3. 1. Mal. 1. 11. Zeph. 3. 9. 1 Tim. 2. 1, 2. Acts 4. 29, 30. Eph. 6. 18, 19, 20. Rom. 15. 29, 30, 32. 2 Thes. 1. 11. 2 Thes. 2. 16, 17. Eph. 3. 14, 15, 16, 17, 18, 19, 20. Rev. 22. 20. Isa. 64. 1, 2. Rev. 4. 8, 9, 10, 11.

193 Q. *What do we pray for in the third Petition ?*

A. In the third Petition, ( which is, **Thy will bee done on earth as it is in heaven**, ) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebell against his Word, to repine and murmur against his Providence, and wholly inclined to doe the will of the flesh, and of the devill: Wee pray, that God would by his Spirit take away from our selves and others, all blindnesse, weakness, indisposednesse, and perversnesse of heart, and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the



the Angels doe in heaven. Matth. 6. 10. Rom. 7. 18. Job 21. 14. 1 Cor. 2. 14. Rom. 8. 7. Exod. 17. 7. Num. 14. 2. Eph. 2. 2. Ephes. 1. 17, 18. Ephes. 3. 16. Matth. 26. 40, 41. Jer. 31. 18, 19. Psal. 119. 1, 8, 35, 36. Acts 21. 14. Micah 6. 8. Psal. 100. 2. Job 1. 21. 2 Sam. 15. 25. Isaiah 38. 3. Isa. 6. 2, 3. Psal. 119. 4, 5. Rom. 12. 11. Psal. 119. 80. Psal. 119. 112. Psal. 103. 20, 21. Mat. 18. 10.

94 *2. What do we pray for in the fourth Petition?*

A. In the fourth Petition, ( which is, **Give us this day our daily bread,** acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us; nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully, wee pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull meanes, may, of his free gift, and as to his fatherly wisdom shall seem best, injoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them, and be kept from all things that are contrary to our temporall support and comfort. Matth. 6. 11. Gen. 2. 17. Gen. 3. 17. Rom. 8. 20, 21, 22. Jerem. 5. 25. Deut. 28. 15. to the end. Deut. 8. 3. Gen. 32. 10. Deut. 8. 17, 18. Ier. 6. 13. Marke 7. 21, 22. Hos. 12. 7. Iames 4. 3. Gen. 55. 12, 13, 14. Gen. 28. 20. Ephes. 4. 28. 2 Thess. 3. 11, 12. Phil. 4. 6. 1 Tim. 4. 3, 4, 5. 1 Tim. 6. 6, 7, 8. Prov. 30. 8, 9.

95 *2. What do we pray for in the fifth Petition?*

A. In the fifth Petition, ( which is, **Forgive us our debts as we forgive our debtors,** ) acknowledging that we and all others are guilty both of originall and actuall sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt; we pray for our selves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us

us both from the guilt and punishment of sin, accept us in his beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy in giving us daily more and more assurance of forgivenesse; which we are rather imboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive other their offences. Matth. 6. 12. Rom. 3. 5, to 21. Matthew 18. 24, 25. Psalm 130. 3, 4. Rom. 3. 24, 25, 26. Heb. 9. 22. Eph. 1. 6, 7. 2 Pet. 1. 3. Hosea 14. 2. Jer. 14. 7. Rom. 15. 13. Psal. 11. 7, 8, 9, 10, 12. Luke 11. 4. Mat. 16. 14, 15. Mat. 18. 35.

**Q.** *What do we pray for in the sixth Petition?*

**A.** In the sixth Petition, (which is, **And lead us not into temptation, but deliver us from evill,**) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Sathan, the world, and the flesh are ready powerfully to draw us aside and insnare us; and that we, even after the pardon of our sinnes, by reason of our corruption, weaknesse, and want of watchfulnesse, are not only subject to be tempted, and forward to expose our selves unto temptation, but also of our selves unable and unwilling to resist them, to recover out of them and to improve them, and worthy to be left under the power of them; we pray, that God would so over-rule the world and all in it, subdue the flesh, and restrain Sathan, order all things, bestow and blesse all means of grace, and quicken us to watchfulnes in the use of them, that we and all his people may by his providence be kept from being tempted to sin, or, if tempted, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation, or, when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof; that our sanctification and salvation may be perfected, Sathan trodden under our feet, and we fully freed from sin, temptation, and all evill for ever. Matth. 6. 13. 2 Chron. 32. 31. 1 Chron. 21. 1. Luke 21. 34. Mark 4. 19. James 1. 14. Gal. 5. 17. Marke 26. 41. Marke 26. 69, 70, 71, 72. Gal. 2. 11.

20 15. 2 Chron. 18. 3. with 2 Chron. 19. 2. Rom. 7. 23, 14.  
 1 Chro. 12. 1, 2, 3, 4. 2 Chron. 16. 7, 8, 9, 10. Psal. 81. 11.  
 12. John 17. 15. Psal. 51. 10. Psal. 119. 133. 2 Cor. 12. 7.  
 8. 1 Cor. 10. 12, 13. Heb. 13. 20, 23. Matth. 26. 41. Psal.  
 139. 13. Eph. 3. 14, 15, 16, 17. 1 Thes. 3. 13. Jude vers. 24.  
 Psal. 51. 12. 1 Pet. 5. 8, 9, 10. 1 Cor. 13. 7, 9. Rom. 16.  
 20. Zech. 3. 2. Luke 21. 31, 32. John 17. 15. 1 Thess.  
 5. 23.

97 *Q. What doth the conclusion of the Lords Prayer teach us?*

*A.* The conclusion of the Lords Prayer, (which is, **For  
 thine is the Kingdome, the power and the glory  
 for ever, Amen,** teacheth us to inforce our petitions with  
 arguments, which are to be taken not from any worthinesse  
 in our selves, or in any other creature, but from God; and  
 with our prayers to joine praises, ascribing to God alone  
 eternall sovereignty, omnipotency, and glorious excellency;  
 in regard whereof, as he is able and willing to help us, so  
 we by faith are imboldned to plead with him that he would,  
 and quietly to rely upon him that he will fulfill our requests;  
 and to testifie this our desire and assurance, we say, *Amen.*  
 Matth. 6. 13. Rom. 15. 30. Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19,  
 Phil. 4. 6. 1 Chro 19. 10, 11, 12, 13. Eph. 3. 20, 21. Luke  
 11. 13. 2 Chro. 20. 6, 11. 2 Chron. 14. 11. 1 Chron. 14. 16  
 Rev. 22. 20, 21.

COR. BURGESS *Prolocutor pro tempore.*

HENRY ROBOROUGH *Scriba.*

ADONIRAM BYFIELD *Scriba.*

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**F I N I S.**

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The SHORTER  
CATECHISME.

First agreed upon by the Assembly of DIVINES  
at WESTMINSTER,

And now appointed by the Generall ASSSEMBLY of the  
Kirk of Scotland, to be a part of Uniformity in Religion be-  
tween the Kirks of Christ, in the three Kingdomes.

QUESTION.

**W**hat is the chief end of man?  
A. Mans chief end is to glorifie God, and to  
enjoy him for ever, 1 Cor. 10. 31. Rom. 11. 36.  
Psal. 73. 24. to the end.

2 *Q. What rule hath God given to direct us how we may glorifie  
and enjoy him?*

A. The Word of God (which is contained in the Scriptures of  
the Old and New Testament) is the only rule to direct us how  
we may glorifie & enjoy him. 2 Tim. 3. 16. Ep. 2. 10. 1 Ioh. 1. 3. 4.

3 *Q. What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe  
concerning God, and what duty God requires of man. 2 Tim.  
1. 13. and 3. 16.

4 *Q. What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable,  
in his being, Wisedome, Power, Holinesse, Iustice, Goodnes  
and Truth, 1 Ioh. 4. 24. Iob 11. 7. 8. 9. Psal. 90. 2. 1 Iam. 1. 17. Exo.  
3. 14. Psal. 147. 5. Rev. 4. 8. Rev. 15. 4. Exod. 34. 6, 7.

5 *Q. Are there more Gods then one?*

A. There is but one onely, the living and true God. Deut.  
6. 4. 1 Ier. 10. 10.

6 *Q. How many Persons are there in the God head?*

A. There are three persons in the God-head, the Father, the  
Son, and the holy Ghost; and these three are one God, the same  
in substance, equall in power and glory. 1 Iohn 5. 7. Mat. 28. 19

7 *Q. What are the Decrees of God?*

A. The Decrees of God are, his eternal purpose according to  
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the counſel of his Wil, whereby, for his own glory, he hath fore-ordained whatſoever comes to paſſe. Eph. 1. 4. 11. Ro. 9. 22. 23.

8 *Q. How doth God execute his Decrees ?*

A. God executeth his Decrees in the Works of Creation and Providence.

9 *Q. What is the Work of Creation ?*

A. The Work of Creation, is Gods making all things of nothing, by the Word of his Power, in the ſpace of ſix dayes, and all very good. Gen. 1. chap. Heb. 11. 3.

10 *Q. How did God create man ?*

A. God created man, male and female, after his own image, in knowledge, righteouſneſſe, and holineſſe, with dominion over the creatures. Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24.

11 *Q. What are Gods Works of Providence ?*

A. Gods works of Providence are his moſt holy, wiſe, and powerfully preſerving, and governing all his creatures, and all their actions. Pſal. 145. 17. Pſ. 104. 24. Iſa. 28. 29. Heb. 1. 3. Pſal. 103. 19. Mat. 10. 29, 30, 31.

12 *Q. What ſpeciall act of Providence did God exerciſe towards Man in the eſtate wherein he was created ?*

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect obedience : forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death : Gal. 3. 12. Gen. 2. 17.

13 *Q. Did our firſt parents continue in the eſtate wherein they were created ?*

A. Our firſt Parents, being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God : Gen. 3. 6, 7, 8, 13. Eccleſ. 7. 29.

14 *Q. What is ſin ?*

A. Sin is any want of conformity unto, or tranſgreſſion of the Law of God. 1 John 3. 4.

15 *Q. What was the ſin whereby our firſt parents fell from the eſtate wherein they were created ?*

A. The ſin whereby our firſt parents fel from the eſtate wherein they were created, was their eating the forbidden fruit. Gen. 3. 6. 12.

16 *Q. Did all mankind fall in Adams firſt tranſgreſſion ?*

A. The Covenant being made with Adam, not onely for himſelf, but for his poſterity, all mankind deſcending from him



him by ordinary generation, sinned in him, and fell with him in his first transgression. Gen. 2. 16, 17. Ro. 5. 12. 1 Cor. 15. 21, 22.

17 Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery. Rom. 5. 12.

18 Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Originall righteousness, and the corruption of his whole nature, which is commonly called Originall sin, together with all actual transgressions which proceed from it, Rom. 5. 12, 19. Rom. 5. 10. to 20. Eph. 2. 1, 2, 3. 1 Jam. 1. 14, 15. Mat. 15. 19.

19 Q. What is the misery of the estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so, made lyable to all miseries in this life, to death it self, & to the pains of hell for ever, Gen. 3. 8, 10, 24. Eph. 2. 2, 3. Gal. 3. 10. Lam. 3. 39. Ro. 6. 23. Mat. 25. 41, 46.

20 Q. Did God leave all mankind to perish in the estate of sin & misery?

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer. Eph. 1. 4. Rom. 3. 20, 21, 22. Gal. 3. 21, 22.

21 Q. Who is the Redeemer of Gods elect?

A. The only Redeemer of Gods Elect, is the Lord Iesus Christ, who being the eternall Son of God, became man, and so was, and continued to be God and man in two distinct Natures, and one person, for ever, 1 Tim. 2. 5, 6. Joh. 1. 14. Gal. 4. 4. Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24, 25.

22 Q. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin, Heb. 2. 14, 16. and 10. 5. Mat. 26. 38. Luke 1. 27, 31, 35, 41. Gal. 4. 4. Heb. 4. 15. and 7. 26.

23 Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation. Acts 3. 21, 22. Heb. 1. 2. 25. with 2 Cor. 13. 3. Heb. 5.

5, 6, 7. and 7. 25. Pl. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Pl. 2. 8, 9, 10, 11

24 *Q. How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our Salvation. Iohn 1. 18. 1 Pet. 1. 10, 11, 12. Iohn 15. 15. and 20. 31.

25 *Q. How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continuall intercession for us. Heb. 9. 14, 28. Heb. 2. 17. Heb. 7. 24, 25.

26 *Q. How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself, in ruling, and defending us, and in restraining and conquering all his and our enemies. Acts 15. 14, 15, 16. Isa. 33. 22. Isaiah 32. 1, 2. 1 Cor. 15. 25. Psal. 110. throughout.

27 *Q. Wherein did Christs Humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the crosse, in being buried, and continued under the power of death for a time. Luke 2. 7. Gal. 4. 4. Heb. 12. 2, 3. Isa. 53. 2, 3. Luk 22. 44. Mat. 27. 46. Phil. 2. 8. 1 Cor. 15. 3. Acts 2. 24, 25, 26, 27, 31.

28 *Q. Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. 1 Cor. 15. 4. Mat. 16. 19. Eph. 1. 20. Act. 1. 11. & 17. 31.

29 *Q. How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectuall Application of it to us by his holy Spirit. Ioh 1. 11, 12. Titus 3. 5, 6.

30 *Q. How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our Effectuall calling Eph. 1. 13, 14. Iohn 6. 37, 39. Eph. 2. 8. Eph. 3. 17. 1 Cor. 1. 9.

31 *Q. What is Effectuall Calling?*

A. Effectuall Calling is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightning our minds in  
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the knowledge of Christ, and renewing our wills, he doth perswade and inable us to imbrace Jesus Christ, freely offered to us in the Gospel. 2 Tim. 1. 9. 2 Thess. 2. 13, 14. Act. 2. 37. Act. 26. 18. Ezek. 36. 26, 27. Iohn 6. 44, 55. Phil. 2. 13.

2 Q. *What benefites do they that are Effectually Called partake of in this life?*

A. They that are Effectually Called, do in this life partake of Justification, Adoption, Sanctification, and the severall benefites which in this life do either accompany or flow from them. Rom. 8. 30. Eph. 1. 5. 1 Cor. 1. 26, 30.

3 Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, onely for the righteousnesse of Christ imputed to us, and received by Faith alone. Rom. 3. 24, 25. and 4. 6, 7, 8. 2 Cor. 5. 19. 21. Rom. 5. 17, 18, 19. Gal. 2. 16. Phil. 3. 9.

4 Q. *What is Adoption?*

A. Adoption is an act of Gods free Grace, whereby we are received into the number and have a right to all the priviledges of the Sons of God. 1 Iohn 3. 1. Ioh. 1. 12 Ro. 8. 17. 2 Thes. 2. 13.

5 Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole man after the image of God, and are inabled more and more to die unto sin, and live unto righteousnesse. 2 Thess. 2. 13. Eph. 4. 23, 24. Rom. 6. 4. 6.

6 Q. *What are the benefites which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefites which in this life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods love, peace of Conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein to the end. Rom. 5. 1, 2, 5. Rom. 14. 17. Prov. 4. 18. 1 Iohn 5. 13. 1 Pet. 1. 3.

7 Q. *What benefites do believers receive from Christ, at death?*

A. The souls of Believers are at their death made perfect in holinesse, and do immediatly passe into glory: and their bodies being still united to Christ, do rest in their graves, till the Resurrection. Heb. 12. 23. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Luke 23. 43. 1 Thes. 4. 14. Isa. 57. 2. Iob. 19. 26, 27.

8 Q. *What benefites do believers receive from Christ at the resurrection?*

A. A

A. At the Resurrection, Believers being raised up in glory, shall bee openly acknowledged, and acquitted in the day of Iudgement, and made perfectly blessed in full enjoying of God, to all eternity. 1 Cor. 15. 53. Mat. 25. 23. Mat. 10. 32. 1 Iohn 3. 2. 1 Cor. 13. 12. 1 Thes. 4. 17, 18,

39 Q. What is the duty God requireth of man?

A. The duty which God requireth of man, is, Obedience to his revealed will. Micah. 6. 8. 1 Sam. 15. 22.

40 Q. What did God at first reveal to man for the rule of his Obedience?

A. The rule which God at first revealed to man for his Obedience, was, the Moral Law. Rom. 2. 14, 15. and 10. 5.

41 Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments. Deut. 10. 4.

42 Q. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our minde; and our Neighbour as our selves. Mat. 22. 37, 38, 39, 40.

43 Q. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is in these words [ **I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage** ] Exod. 20. 20

44 Q. What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us, that because God is the LORD and our God, and Redeemer, therefore we are bound to keep all his commandments. Luke 1. 74, 75. 1 Pet. 1. 19, 15, 16, 17, 18, 19.

45 Q. Which is the first Commandment?

A. The first Commandment is, [ **Thou shalt have no other gods before me.** ] Exod. 20. 3.

46 Q. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God: and to worship and glorifie him accordingly. 1 Chron. 28. 9. Deut. 16. 17. Mat. 4. 10. Psal. 29. 2.

47 Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying,

or not worshipping and glorifying, the true God, as God  
and our God, and the giving that worship and glory to any  
other which is due to him alone. Psal. 14. 1. Rom. 1. 21. Psal.  
81. 10, 11. Rom. 1. 25, 26

6 Q. What are we specially taught by these words [ **Before me** ]  
in the first Commandment?

A. These words [ **Before me** ] in the first Command-  
ment, teach us, that God who seeth all things, taketh notice of  
and is much displeased with the sin of having any other God,  
Ezek. 8. 5. to the end.

7 Q. Which is the second Commandment?

A. The second commandment is, [ **Thou shalt not make  
unto thee any graven image, or any likeness of any thing  
that is in heaven above, or that is in the earth be-  
neath, or that is in the water under the earth: thou  
shalt not bow down thy self to them, nor serve them:  
for I the Lord thy God am a jealous God visiting  
the iniquity of the fathers upon the children, unto  
the third and fourth generation of them that hate me,  
and shewing mercy unto thousands of them that  
love me and keep my commandments** ] Exo. 20. 4, 5, 6

8 Q. What is required in the second Commandment?

A. The second Commandment requireth the receiving,  
observing and keeping pure and intire all such religious worship  
and Ordinances as God hath appointed in his Word. Deut.  
32. 46. Mat. 23. 20 Acts 2. 42.

9 Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping  
of God by images, or any other way not appointed in his word.  
Deu. 4. 15, 16, 17, 18, 19. Exod. 32. 5, 8. Deut. 12. 31, 32.

10 Q. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment are,  
Gods Sovereignty over us, his propriety in us, and the zeal he  
hath to his own worship, ps. 95. 2, 3, 6, psal. 45. 11, Exo. 34. 13, 14.

11 Q. Which is the third Commandment?

A. The third Commandment is, [ **Thou shalt not take  
the name of the Lord thy God in vain, for the Lord  
will not hold him guiltlesse that taketh his name  
in vain.** ] Exod. 10. 7.

Q. What



54 Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent use of Gods Names. Tittles, Attributes, Ordinances, Word, and Works. Matth. 6. 9. Deut. 28. 58. Psal. 68. 4. Rev. 15. 3, 4. Mal. 1. 11, 14. Psal. 138. 1. 2. Job. 36. 24.

55 Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all prophaning or abusing of any thing whereby God makes himself known. Mal. 1. 6, 7, 12. and 2. 2. and 3. 14.

56 Q. *What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the third Commandment, is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement. 1 Sam. 2. 12, 17, 21, 29. 1 Sam. 3. 13 Deut. 28. 58, 59.

57 Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gate: For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.] Exod. 20. 8, 9, 10, 11.

58 Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to bee a holy Sabbath to himself. Deut. 5. 12, 13, 14.

59 Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to bee the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.

Q. How

Q. *How is the Sabbath to be Sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawfull on other dayes, and spending the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy. Exod. 20.8, 10. Exod. 16. 25, 26, 27, 28. Neh. 13. 15. 16, 17, 18, 19, 21, 22. Luke 4. 16. Acts 20. 7. Psal. 92. title. Isa. 66. 23. Matth. 12. 1. to 13.

Q. *What is forbidden in the fourth Commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in it self sinfull, or by unnecessary thoughts, words, or works about worldly employments or recreations. Ezek. 22. 26. Amos 8. 5. Mal. 1. 13. Acts 20. 7, 9. Ezek. 23. 38. Jer. 17. 24, 25, 26. Isa. 58. 13.

Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment are Gods allowing us six dayes of the week for our employments his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath day. Exo. 20. 9. Exo. 20. 11.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, [ Honour thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee ] Exod. 20. 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their severall places and relations, as Superiors, Inferiors, or Equals. Eph 5. 21. 1 Pet. 2. 17. Rom. 12. 10.

Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations. Mat. 5. 4, 5, 6. Ezek. 34. 2, 3, 4. Rom. 13. 8.

Q. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment is a promise

promise of long life and prosperity ( as far as it shall serve for Gods glory, and their own good ) to all such as keep this Commandement. Deut. 5. 16. Eph. 6. 2, 3.

67 Q. Which is the sixth Commandment?

A. The sixth Commandement is [ **Thou shalt not kill.** Exod 20. 13.

68 Q. What is required in the sixth Commandment?

A. The sixth Commandement requireth all lawfull endeavours to preserve our own life, and the life of others. Eph. 5. 28, 29. 1 Kings 18. 4.

69 Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto. Acts 16. 28. Gen. 9. 6.

70 Q. Which is the seventh Commandment?

A. The seventh Commandement is, [ **Thou shalt not commit adultery.** ] Exodus 20. 14

71 Q. What is required in the seventh Commandment?

A. The seventh Commandement requireth the preservation of our own and our neighbours chastity, in heart, speech, and behaviour. 1 Cor. 7. 2, 3, 5, 34, 36. Col. 4. 6. 1 Pet. 3. 2.

72 Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions. Mat. 15. 19. and 5. 28. Eph. 5. 3, 4.

73 Q. Which is the eighth Commandment?

A. The eighth Commandement is [ **Thou shalt not steal** ] Exod. 20. 15.

74 Q. What is required in the eighth Commandment?

A. The eighth Commandement requireth the lawfull procuring, and furthering the wealth and outward estate of our selves, and others, Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5. Exod. 23. 4, 5. Gen. 47. 14. 20.

75 Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate. Pro. 21. 17. and 23. 20, 21. & 28. 19. Eph. 4. 29.

76 Q. Which is the ninth Commandment?

A. The ninth Commandement is, [ **Thou shalt not bear false witness against thy neighbour.** ] Exod. 20. 16.

77 *Q. What is required in the ninth Commandment?*

*A.* The ninth Commandment requireth the maintaining, and promoting of truth between man and man, and of our own and our neighbours good name, especially in witnessing, Zech. 8. 16. 3 John vers. 12. Prov. 14. 5, 25.

78 *Q. What is forbidden in the ninth Commandment?*

*A.* The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name. 1 Sam. 17. 28. Lev. 10. 16. Psal. 15. 3.

79 *Q. Which is the tenth Commandment?*

*A.* The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his ass, nor any thing that is thy neighbours.] Exod. 20. 17.

80 *Q. What is required in the tenth Commandment?*

*A.* The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his. Heb. 13. 5. 1 Tim. 6. 6. Job 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4, 5, 6, 7.

81 *Q. What is forbidden in the tenth Commandment?*

*A.* The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his, 1 Kings 21. 4. Esther 5. 3. 1 Cor. 10. 10. Gal. 5. 26. Jam. 3. 14, 16. Rom. 7. 7, 8. and 3. 9. Deut. 5. 21.

82 *Q. Is any man able perfectly to keep the Commandments of GOD?*

*A.* No meer man since the fall, is able in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed, Eccl. 7. 20. 1 John 1. 8, 10. Gal. 5. 7. Gen. 6. 7. and 8. 21. Romans 3. 9. to 21. James 3. 2. to 13.

83 *Q. Are all transgressions of the Law equally heinous?*

*A.* Some sins in themselves, and by reason of severall aggravations, are more heinous in the sight of God then others Ezek. 8. 6, 13, 15. 1 John 5. 16. Psal. 78. 17, 32, 56.

81 Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come. Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 25. 41.

82 Q. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requirerh of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward meanes, whereby Christ communicerh to us the benefites of Redemption. Acts 20. 21. Prov. 2. 1. to 6. and 8, 33, to the end. Isa. 55. 3.

83 Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby wee receive, and rest upon him alone for Salvation; as he is offered to us in the Gospel, Heb. 10. 39. Iohn 1. 12. Isa. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

84 Q. *What is Repentance unto life?*

A. Repentance unto life is a saving Grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavour after new obedience. Acts 11. 18, Acts 2. 37, 38. Joel 2. 12. Jer. 3. 22. Jer. 31. 18, 19. Ezek. 36. 31. 1 Cor. 7. 11. Isaiah 1. 16, 17.

85 Q. *What are the outward meanes whereby Christ communicerh to us the benefites of Redemption?*

A. The outward and ordinary meanes, whereby Christ communicerh to us the benefites of Redemption, are, his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectuell to the Elect, for Salvation; Mat. 28. 19, 20. Acts 2. 42, 46, 47.

86 Q. *How is the Word made effectuell to Salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuell meanes of convincing and converting sinners, and of building them up in holynesse and comfort through faith unto salvation. Neh. 8. 8. 1 Cor. 14. 24, 25. Acts 26. 18. Psal. 19. 8. Acts 20. 32. Rom. 15. 4. 2 Tim. 2. 15, 16, 17. Rom. 10. 14, 15, 16, 17, and 16.

Q. *How*



*Q. How is the Word to be read and heard that it may become effectuell to salvation?*

*A.* That the Word may become effectuell to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives. Prov. 8. 34. 1 Pet. 2. 1, 2. Psal. 119. 18. Heb. 4. 2. 3 Thess. 2. 10. Psal. 119. 11. Luke 8. 15. James 1. 25.

*Q. How do the Sacraments become effectuell meanes of salvation?*

*A.* The Sacraments become effectuell meanes of salvation, not from any vertue in them, or in him that doth administer them, but onely by the blessing of Christ, and the working of his spirit, in them that by faith receive them. 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6, 7. 1 Cor. 12. 13.

*Q. What is a Sacrament?*

*A.* A Sacrament is an holy Ordinance instituted by Christ wherein, by sensible Signs, Christ and the benefits of the New Covenant are represented, sealed, and applyed to Believers. Gen. 17. 7, 10. Exod. 12. chap. 1 Cor. 11. 23, 26.

*Q. Which are the Sacraments of the New Testament?*

*A.* The Sacraments of the New Testament are, Baptisme, and the Lords Supper. Mat. 28. 19. Mat. 26. 26, 27, 28.

*Q. What is Baptisme?*

*A.* Baptisme is a Sacrament, wherein the Washing with Water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefites of the Covenant of Grace, and our ingagement to be the Lords. Mat. 28. 19. Romanes 6. 4. Gal. 3. 27.

*Q. To whom is Baptisme to be administered?*

*A.* Baptisme is not to be administered to any that are out of the Visible Church, till they professe their faith in Christ, and obedience unto him, but the Infants of such as are members of the Visible Church are to be baptized. Acts 8. 36, 37, and 38. Acts 2. 38, 39. Gen. 17. 10. with Col. 2. 11, 12. 1 Cor. 7. 14.

*Q. What is the Lords Supper?*

*A.* The Lords Supper is a Sacrament wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth, and the worthy receivers

are, not after a corporall and carnall manner, but by faith, made partakers of his Body and Bloud, with all his benefitts to their spirituall nourishment, and growth in grace. 1 Cor. 11. 23, 24, 25, 26. and 10. 16.

97 Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discern the Lords Body, of their Faith to feed upon him, of their Repentance, love, and new obedience; lest comming unworthily, they eat and drink judgement to themselves. 1 Cor. 11. 28, 29, 2 Cor. 13. 5. 1 Cor. 11. 31. 1 Cor. 10. 16, 17. 1 Cor. 5. 7, 8. 1 Cor. 11. 8, 29.

98 Q. *What is Prayer?*

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankfull acknowledgement of his mercies Psal. 62. 8. 1 John 5. 14. 1 John 16. 23. Psal. 1. 5. 6. Dan. 9. 4. Phil. 4. 6.

99 Q. *What rule hath God given for our direction in Prayer?*

A. The whole Word of God is of use to direct us in prayer, but the speciall rule of direction is, that forme of Prayer which CHRIST taught his Disciples, commonly called *The Lords Prayer*, 1 John 5. 14. Mat. 6. 9, 10, 11, 12, 13. with Luke 11. 2, 3, 4.

100 Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [ **Our Father which art in Heaven,** ] teacheth us to draw near to God with all holy reverence, and confidence, as children to a father, able and ready to help us; and that we should pray with and for others. Mat. 6. 9. Rom. 8. 15. Luke 11. 13. Acts 12. 5. 1 Tim. 2. 1, 2.

101 Q. *What do we pray for in the first Petition?*

A. In the first Petition which is, [ **Hallowed be thy name,** ] we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known, and that he would dispose all things to his own glory. Mat. 6. Psal. 67. 2, 3. Psal. 83. throughout.

102 Q. *What do we pray for in the second Petition?*

A. In

*A.* In the second Petition which is, [ **Thy Kingdome come** ] we pray, that Satans kingdome may be destroyed, and that the Kingdome of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdome of Glory may be hastened, Mat. 6. 10. Psal. 68. 1, 18. Revel. 12. 10, 11. 2 Thess. 3. 1. Rom. 10. 1. Iohn 17. 9, 20. Revel. 22. 20.

*A.* What do we pray for in the third Petition?

103 *Q.* In the third Petition which is, [ **Thy will be done on earth, as it is in heaven** ] we pray, that God by his grace would make us able and willing to know, obey, & submit to his Will in all things, as the Angels do in Heaven, Matth. 6. 10. Psal. 67. throughout. Psal. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Iob 1. 21. Psal. 103. 20, 21.

104 *Q.* What do we pray for in the fourth Petition?

*A.* In the fourth Petition, which is, [ **Give us this day our dayly bread,** ] we pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them. Mat. 6. 11. Prov. 30. 8, 9. Gen. 28. 10. 1 Tim. 4. 4, 5.

105 *Q.* What do we pray for in the fifth Petition?

*A.* In the fifth Petition, which is, [ **And forgive us our debts, as we forgive our debtors,** ] we pray, that God for Christs sake would pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others. Mat. 6. 12. Psal. 51. 1, 7, 9. Dan. 9. 17, 18, 19. Luke 11. 4. Mat. 18. 35.

106 *Q.* What do we pray for in the sixth Petition?

*A.* In the sixth Petition, which is, [ **And lead us not into temptation, but deliver us from evil,** ] we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted, Mat. 6. 13. Mat. 26. 41. 2 Cor. 12. 1, 8.

107 *Q.* What doth the conclusion of the Lords Prayer teach us?

*A.* The Conclusion of the Lords Prayer, which is, [ **For thine is the Kingdome, and the power, and the glory, for ever. Amen.** ] Teacheth us to take our encouragement in prayer from God onely, and in our prayers to praise

praise him, ascribing Kingdome, power, and glory to him; And in testimony of our desire and assurance to be heard, wee say, Amen. Mat. 6. 13. Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19. 1 Chro. 29. 10, 11, 12, 13. 1 Cor. 14, 16. Revel. 22. 20, 21.

## The Ten C O M M A N D E M E N T S, Exodus 20.

**G O D** spake all these words, saying, I am the **L O R D** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them: For I the **L O R D** thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattell, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the **L O R D** blessed the Sabbath day, and hath loved it.

V. Honour

V. Honour thy father and thy mother : that thy  
dayes may be long upon the land which the Lord  
thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against  
thy neighbour.

X. Thou shalt not covet thy neighbours house,  
thou shalt not covet thy neighbours wife, nor his  
man-servant, nor his maid-servant, nor his ox, nor  
his ass, nor any thing that is thy neighbours.

### The LORDS PRAYER, Matth. 6.

**O**ur Father which art in heaven, Hallowed be  
thy name, Thy Kingdom come, Thy will  
be done on earth as it is in heaven, Give us this  
day our dayly bread. And forgive us our debts, as  
we forgive our debtors, And lead us not into  
temptation, but deliver us from evill : For thine  
is the Kingdom, and the power, and the glory,  
for ever. Amen.

### The CREED,

**I** Beleeve in God the Father Almighty, maker  
of Heaven and Earth: And in Jesus Christ his  
only Son our Lord, which was conceived by the  
Holy Ghost, born of the Virgin Mary, suffered  
under Pontious Pilate, was crucified, dead and  
buried, he descended into Hell, the third day he  
rose againe from the dead, hee ascended into  
L Heaven



*Heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.*

SO much of every Question both in the larger and shorter Catechism, is repeated in the Answer, as maketh every Answer an intire Proposition, or sentence in it self; to the end, the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgment commonly called, *The Apostles Creed*, be fully set forth in each of the Catechismes; so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Appostles, or ought to be esteemed Canonickall Scripture, as the Ten Commandements, and the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Deologue) but because it is a brief sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

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